

CHURCH MANAGEMENT

A Journal of Parish Administration

In This Issue—

New Discoveries of God
(A New Year's Message)
—Frank Hampton Fox

The World's Greatest Advertising Preacher
(Study of Rev. Dr. James L. Gordon)
—John F. Cowan

Holding the Down Town Line
—G. A. Leichter

A Program of Young People's Work
—C. R. Stauffer

Writing Church Ads
—William L. Stidger

DOLLAR TIPS . ILLUSTRATIVE DIAMONDS
POEM SERMON FOR CHILDREN
BOOK BROADCASTINGS



JANUARY, 1926 Vol. II No. 4

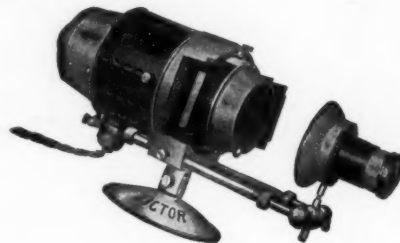
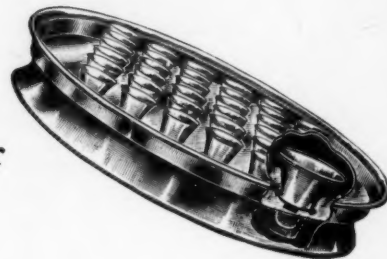
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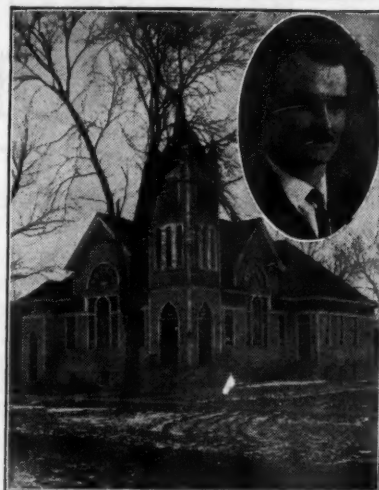
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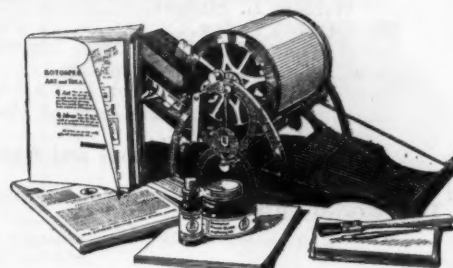
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VOLUME 2
NUMBER 4

CHURCH MANAGEMENT

JANUARY
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The Editor's Drawer

A Layman Speaks

For the past several years this Church has been raising each Anniversary Sunday approximately three thousand dollars, to be applied on the church mortgage. The money secured this way enabled us to pay off the mortgage but in spite of the fact that the church was relieved of debt, we found that we needed about twenty-five hundred dollars to make some repairs that were badly needed, to pay taxes, to pay interest on a small mortgage that still remains on the parsonage.

We did not want to mar our anniversary service by taking up any collection, such as had been taken in the past, neither did we want to ask the Sunday School or the organizations in the church to contribute—they all had financial programs of their own.

The pastor of the church, Reverend C. T. Isenberger, directed our attention to the article "Raising the Church Debt by Mail" written by Doctor Gilbert and appearing in your September, 1925, issue.

We thought the plan good. We changed it to fit our particular condition and sent out three letters. It was not necessary to send the fourth. The three letters took us over the top and far enough over the top to enable us to pay the expense of raising the money and still have twenty-five hundred dollars left.

We changed the pledge card just a little and I think it had much to do with our success. Unfortunately I do not have one to send you but it read in this way:

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K. N. Merritt,
Financial Secretary,
Saint Matthew's M. E. Church,
West Philadelphia, Pa.

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Edward E. Buckow—Business Manager
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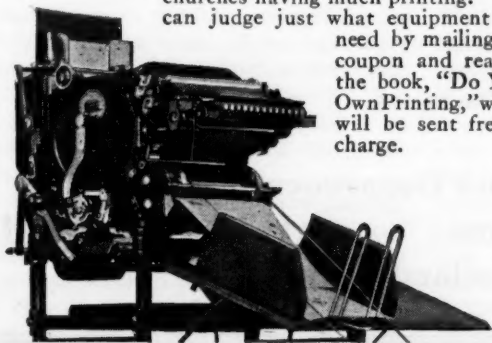
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VOLUME II
NUMBER 4

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

WILLIAM H. LEACH, Editor

JANUARY
1926

New Discoveries of God

A New Year's Message

By Rev. Frank Hampton Fox, El Paso, Texas

THE race advances in thought and discovery, adding achievement to achievement until thoughtful men completely outgrow the past. Then they discover with dismay that God has been left behind with the junk of discarded ideas.

Sometimes good men think God is too sacred to be moved. Such men live and move and have their being for six days in the week in a world of science. If they are religiously inclined on Sunday they try to orient themselves back into the junk yard of discarded ideas. They salute with some kind of an awkward, emotional gesture the ancient conception of God, which in no way synchronizes with the balance of their mental equipment.

Then some iconoclast arises in the midst of these adorners of the past smashing, so to speak, their mental images of God. Grief and confusion follow. Then they rediscover God supreme and serene in the midst of the new life and thought of their own time. These new discoveries of God always herald a great moral advance for the race.

The God of all peoples disclosed by Jesus supplanted the tribal God of the Hebrews. Ultimately this idea of one supreme God took the place of the localized deities of all enlightened people.

The idea of divine fatherhood has been the most uplifting thought in the religion of the race. It has exerted a great humanizing influence over men of every race and condition in life.

Jesus commanded His disciples to go into all the world and teach this great truth to all men.

St. Paul, the one time narrow, bigoted Pharisee declared to the men of Athens: "He made of one every nation of men to dwell on all the face of the earth."

This discovery of the divine fatherhood of God has done much to promote

human brotherhood among the races of men.

The discovery of the immanent God supplanted the absentee God of the middle ages.

In the twilight hours of the fifteenth century Columbus discovered the western hemisphere. In the first quarter of the sixteenth century Magellan circumnavigated the globe. In the course of the first half of this sixteenth century, the greatest and most glorious that humanity had ever experienced, Copernicus discovered the movements

There is a splendid New Year's message of optimism in this article. "New Discoveries of God" are possible in 1926. In fact what could be more worthwhile in the year ahead than to help the world to a new consciousness of the presence of God, Maker, Ruler, Father.

of the earth and the other heavenly bodies. Twenty-one years after the death of Copernicus, Galileo was born. His telescope confirmed the conclusions of Copernicus.

Devout men were shocked when they learned that our earth was not stationary, as men had so long believed, but was moving swiftly through space. That instead of being the center of the universe as they had been taught from childhood, it was only a tiny speck in a mighty solar system. Men everywhere felt their faith slipping. However, thoughtful men realized that God had in no way been discarded or discredited by the new discoveries. Men had outgrown their old ideas of God, just as grownup folks discard their childish ideas about many things.

The Great Apostle says: "Our knowledge is imperfect . . . but when

perfection comes, what is imperfect will pass away. When I was a child, I reasoned like a child. When I became a man, I put away my childish ways." (I Cor. 13:9-11.)

Thinking men were forced to discard many of the ideas about nature and humanity which had been handed down from the childhood days of the race. The rediscovery of God adequate to meet the supreme needs of man with the new knowledge was the greatest achievement of that wonderful sixteenth century. In each succeeding age of increased knowledge men have had to rediscover God moving majestic and supreme guiding the race in the world wide awakening in knowledge and discovery.

Instead of rejecting the conclusions based on new discoveries of science it is wiser to repudiate the antiquated ideas which were formed with utterly inadequate knowledge. The movements of the earth and planets did not

challenge the veracity of the Scripture story of the sun standing still at the command of Joshua. It simply discredited the credulity that translated the symbolism in an oriental war song into literal mathematical statement of fact.

A round earth did not harmonize with "The four corners of the earth," mentioned both by Isaiah and St. John. Increased knowledge, however, did discredit the old ideas handed down from the far off past. The earth, the sun, the moon, and the stars all remain real though man's knowledge of them has increased a thousand fold since the Chaldean shepherds studied the stars naming the constellations after beasts, and birds and reptiles.

The inquisitors tried in vain by torch and torture chamber to suppress the new knowledge in order to retain the old conception of God and of the

universe in spite of the new knowledge. No power could crowd the world back into the old shell out of which it had broken its way to larger freedom.

The absentee God was represented, men claimed, by an ecclesiastical machine. "The just shall live by faith" became the slogan of the reformation. The divine right of the individual began to dispute the claims of the divine right of kings, and of the Church itself.

The God of terrible hate gave place to the God of love in the Victorian era.

The day the allied bayonets pushed Napoleon off the stage of history, a score of boys and girls destined to be the real makers of new era, were busy with their play, utterly oblivious of the wager of battle at Waterloo. Those children with others born a few years later gave the world the Victorian era, a worthy successor of the Sixteenth Century.

When Darwin and other scientific men startled the world with the scientific discoveries of the evolution of life, Henry Drummond with his appeal to college men, D. L. Moody with the new evangelism of love, George Williams with the Y. M. C. A., General W. Booth with the Salvation Army Social Settlement workers, and missionaries made a New Discovery of God. This rediscovery of God as the divine father who loves every one of His children supplanted the God of hate who delighted to torture the wayward. The God of the Inquisition had been outgrown. Nations had to junk their torture chambers.

Victorious armies no longer murdered the wounded foe who fell into their hands. Prisoners of war were no longer enslaved. There was an insistent demand that women and children must be spared. The Red Cross was organized in 1864. They have always ministered to the wounded and sick on both sides. During the world war the American Red Cross received over \$400,000,000 in contributions. It employed over 30,000 workers and nurses, to minister to the suffering everywhere.

The Victorian era saw the emancipation of slaves and the liberation of serfs. Children began to have rights. Child labor laws began to be recognized. Prisons, the pest houses and pits of despair of previous ages, became sanitary, and men were treated with some measure of consideration as human beings and not as beasts to be brutally treated.

This is only a small part of the new discovery of God in a scientific age which shattered many previous conceptions of the origin of man. Practical Christianity discredited the old theoretic type. Hospitals have been built

and schools established in all lands for belated peoples. The discovery of God as a being of infinite love and compassion in the Victorian era meant much for the relief of human suffering, the improvement of health, and the enlightenment of the ignorant.

The God of peace and world wide good will must supplant the God of war in the thought of the world.

The Victorian era closed with the defeat of Wm. Hohenzollern. We are dazed by the dawn of a New Living Age. This is the era of radium and radio; of the airplane and the submarine; of death strokes and deadly

germs; of powerful explosives and poison gas. The Victorian era re-discovered God as one who sympathizes with suffering. We must discover God as the Prince of Peace. His restraints on the consciences of men alone can save the race from destroying itself. To the mighty achievements of the mind must be added the personal restraints of God ruling the consciences of men.

The God of peace and good will, loving all nations, and all classes, inspiring restraints and promoting good will in all hearts is the supreme need of this New Era.

Catching the Children for the Church

By Leslie E. Dunkin

THE Sunday School—as powerful as it may become in itself is only a means toward an end. It should be a feeder for the church not only in membership but also in trained active workers. If the teachers and officers of the school will place a strong emphasis upon arousing an active interest in the church and urging the pupils to prepare to become the future leaders in the local church, the large majority of the problems of future church efficiency would be solved at once. The Sunday school workers with the boys and girls can cooperate with the church leaders in bringing this to pass in the local church.

The designation of a certain month as children's month will give the church a good start toward catching them. Suitable sermons or talks on children of the Bible can be presented at the church services with special attention being given to the boys and girls in the audiences. Such characters as the boy Samuel, the boy David, the boy Jesus, and other suitable children characters from the Bible can be presented.

Special children ushers might be used during this month, with a reserved section for the boys and girls. Where possible a junior choir or chorus will add to the month's activities. To advertise the services among the school children, small handbills can be printed emphasizing the juvenile features of each program. The distribution of these bills to the boys and girls as they are leaving the school grounds on the Friday afternoons preceding each Sunday's services, will increase the interest. Where possible, the boys and girls should be given some special part in the services, such as responsive scripture reading, a suitable reading, etc.

A school census, taken at this time, will reveal what growth or development

might be expected during the year and longer. The sympathy and aid of the school officials will simplify this task. This enumeration will list the pupil's name, address, grade in school, and church affiliation or preference. Where the school officials are adverse to assisting openly in such a census, the results might be obtained by enlisting the services of one or two leading pupils in each room. It can be done outside the regular school period so as not to arouse the ill will of the school officials. The assistance of the children in taking the census will help to increase their interest and efforts toward reaching other boys and girls for the Sunday School and then for the church.

With the list of boys and girls not actively connected with any church, definite plans can be made for reaching them. A "Catch My Pal" campaign can be used among the children already enlisted in the church work. Suitable recognition can be given to the successful members.

To make use of the adults a "Big Brother Drive" will strengthen the efforts of the "Catch My Pal" workers. Each grown-up person can be urged to gain some new member for the Sunday School and then for the church among the school children. This will benefit both groups. The two campaigns can work together rather than in competition.

The efforts to catch the children for the church should not end with the close of the special month. Anything, that will attract their attention and interest, can be used throughout the school year. Blotters, that contain the advertisement of the church, might be distributed as constant reminders. Rulers can be used in a similar way. The expense for these might well be taken from the church treasury, as the

(Continued on Page 174)

Holding the Down Town Line

By Rev. G. A. Leichter, Buffalo, N. Y.

THE problem of the down-town church is largely one of reaching folks. Since the changing city conditions have forced those who once made their homes in the areas now known as the "down-town," into outlying sections, leaving no church-going community about the church, consequently the community approach does not offer any adequate solution. Folks down-town are very largely nomads. (With reservations of course.) They are here today and gone tomorrow, or tonight for-that-matter, in many cases. They have no ties and feel no responsibility toward the community. They are surfeited with things and life is crowded by circumstance. And, too, many a broken and disillusioned life is hidden away in that modern, yet hardly delightful thing, called a rooming-house. Some so hidden away find memory running back to days once enjoyed and a desperate longing arising in the heart for days that might have been.

Men and women who have failed are human, desperately human, they must be else they could not fail. They need courage for difficult days, and hope for defeated hearts. They need strength for an upward struggle of the soul. They need an inspiration to come back. They are not all sordid and hopeless creatures irremediably beset by perfidy and personal shame. Given a new ideal and a holy hope and a healthful faith they will come back and walk with God's Christ, homeward to happiness and health. What greater ministry than constantly in the great city's sinful yet challenging heart to be in the streets and lanes finding potential sons of God and leading them to their heritage in Christ? No finer ministry than following after "that which is lost" until it be found. And for the present, at least, we mean by "being lost" any condition of life that recognizes its distance from God's plan for it. The business of the Church down-town is to reach folks, largely the kind of folks just defined, and the Church down-town not accomplishing that thing is not meeting the demand of her day.

Getting Folks

"That's just the rub," said an anxious pastor of a down-town Church. "How get them?" "How does the theatre get them?" we asked, and the argument was on. But there is the answer as we see it. The theatre has

an appeal and the management has capitalized it and made it profitable. So now the box office tells the story of success. What is back of the amazing expenditure of last year in the play-houses of the land? Certainly not art for many of the most popular attractions are grotesque and impossible as productions of art. Not education, for, many, if not most of the wonders of stagemodern are really proof against any possible intellectualism. At the theatre the public does not want to think and since the box office is the answer the

The best evidence that churches can prosper in the down town districts is the fact that they are so prospering. This story is written by one who for some years has made a church surrounded by hotels and theaters a place of interest and service. The evangelistic message has been preached and there has been plenty of worshippers.

management keeps the "think-stuff" out. The answer, as we see it is "heart-stuff" or call it emotion if you will, even though it be a bit more than that. The program of the theatre enters life by the hearts of men. You may admit it or not, it is still easy of proof.

Now the down-town Church need not steal the copy and reproduce the stage stuff of the theatre (and the one that does is simply fighting slow death) but she does need to study the approach of the theatre and must come that way into these beclouded lives that languish, many of them in fear and defeat, all about her, for the show house comes by the heart. (Yes, we are aware of the other type of play-house, brazenly bad, sensing only the elemental dispositions of men, but of course common decency rules them out of our thought.)

Heart Message

The message, the public declaration, is the pivotal point of the downtown Church. Other activities follow that. (And we say carefully that other wholesome preemptions of the territory must follow or the message faces failure.) But the message is first. It must be a heart message. It need not be invertebrate to be a heart message either. If it is not the heart he wishes to touch and hush amidst the hurry of things why the illuminated cross at prayer time with Dr. Stidger in St. Mark's of Detroit? If not the heart

to be touched and warmed why the "Singspiration" with Clinton Wunder in the "Temple" at Rochester? The heart message wins and holds and helps this shifty multitude in the city's heart.

How Get Them In

Back to this theatre. How do they get them in? They have their story and they tell it. They tell it everywhere and all the time. Bills, boards, press, everywhere they can. It costs money, good money, of course it does, but it makes money and this is the answer for the theatre. It will cost money for the Church but likewise will make money. The Church must get her "line" before the world and to date we have been so desirous of being ethical in this regard that we have become stupid. "Why folks will talk about the Church if she employs the methods of the world." And they will pity her in her stupidity if she does not.

Talk about the Church? Just the thing we are fighting for and spending good money for. When the "ad" makes folks talk it has punch. An "ad" that attracts nobody is delightfully worthless. And then if you could increase your offerings by 400% by having the crowd talk about you and your Church and consequently come to see what the strange thing really was, would you not think it worth while to so "suffer the contradiction of your" ethics for the sake of the blessing? And then when they come again and again and you see the old "problem" become an "opportunity" and then an "urgency" do you not think it worth while to hang ethics and have success?

What Type of "Ad"

We will reproduce here one of ours. Most of them are illustrated, however. The illustrations are easy. Most any newspaper office will direct you to the "morgue" where many a resurrection is possible. This one, however, will give an idea of how we do it, and this one requires no expensive cut. We feature the evening service as you have observed. Subjects like these head old stories which form the basis of the appeal. Here are some subjects with the texts.

"Naming the Baby." Luke 1:59-61.

"Turned Loose." Acts 4:23.

"Trouble with the Medical Association." Acts 4:16.

Don't Stand on Your Head!

to pæɪ this 'pæ It sɪ not æpɪ
printer's 'tʃuː We pəʊnəm
it sɪpɪ way ənsæɪdɪt it's dɪf-
erent. sɪɪ to ɪɪə you ɪnoʊə

Prospect Avenue Baptist Church

Among the Hotels

Prospect Ave. and Georgia St.

G. A. Lechlitter, Pastor

10:30 A. M.

Subject:

"Above the Sun."

7:45 P. M.

Subject:

"Whose Business?"

Mr. Lechlitter sings

I have said nothing of the poster and dodger media of approach. They have their value in many localities, as has the "Parish Paper." Any one of these may be used to wonderful advantage. Another method of advertising of tremendous value is the large out-door sign board, the sort whose space is handled by national concerns. An 8x10 foot or larger, board at a traffic point in the city is a winner.

Does It Work

Just briefly. In another city we found a Church with only a small attendance and commensurately small income. We set out upon a campaign of publicity and in eight months had a capacity house and knew nothing else 'till the close of the pastorate three and a half years later. Offerings from the crowd were an amount equal to the pastor's salary for four years less \$200.

The Press Pays

Necessarily this discussion has been limited. We have but touched the edge of things but we hope to some profit.

May I express my enthusiastic approval of your thirteen issues of CHURCH MANAGEMENT up to date. From the very first number I have delighted to read every article, and I will confess that a number of things have been incorporated into our rural church program here in the wheatfields of Kansas. William J. Hastie,
Sawyer, Kansas.

What To Do in January

A Department of Reminders

We are concentrating in this department this month on the Universal Week of Prayer. The program as suggested by the Commission on Evangelism and Life Service of the Federal Council of Churches is here given.

Universal Week of Prayer Topics for Universal and United Prayer

Sunday, January 3rd, to Saturday,
January 9th, 1926

Sunday, January 3rd, 1926

Texts Suggested for Sermons and Addresses

"Fear not; I am the First
and the Last; I am He that
liveth and was dead." (Revelation I. 17, 18).

"Lo, I am with you always,
even unto the end of the
world." (Matthew XXVIII.
20).

"This God is our God for
ever and ever: He will be our
guide even unto death." (Psalm XLVIII. 14).

"New things do I declare
... Sing unto the Lord a
new song." (Isaiah XLII.
9, 10).

"Jesus Christ the same yes-
terday, and today, and for
ever." (Hebrews XIII. 8).

Monday, January 4th, 1926

Thanksgiving and Humiliation
SCRIPTURE READINGS—Phil.
iv. 4-9; Heb. x. 16-25; Psa.
lxxxv.; 1 Thess. v. 15-25.

Tuesday, January 5th, 1926

The Church Universal—The "One
Body" of Which Christ is
the Head

SCRIPTURE READINGS—Exo-
dus xix. 1-6; Isa. xxvi. 1-9;
Matt. v. 1-16; Cor. iii. 6-15.

Wednesday, January 6th, 1926

Nations and Their Leaders
SCRIPTURE READINGS—Dan.
vii. 9-14; Mark xiii. 1-13; 1 Cor.
xv. 20-28; Rev. xix. 1-16.

Thursday, January 7th, 1926

Missions

SCRIPTURE READINGS—Psa.
lxvii.; Isaiah xlix. 1-12; John x.
7-18; xii. 20-33; Rev. xix. 4-16.

Friday, January 8th, 1926

Families, Schools, Colleges,
and the Young
SCRIPTURE READINGS—Deut.
vi. 1-9; Psa. lxxviii. 1-8; Prov.
iv. 1-13; Matt. xviii. 1-14.

Saturday, January 9th, 1926

The Home Base
SCRIPTURE READINGS—Acts
8:1-4; Acts 11:19-29; Acts 13:
1-4; Matt. 28:16-20.

Catching the Children for the Church

(Continued from Page 172)

later returns will much more than repay the amount used. Some class or organization might sponsor this means of advertising. Careful supervision in the distribution will produce a maximum of results with a minimum of material. This useful form of advertising will do better than the usual cards, posters, handbills, etc.

Activities for the children through the year will attract others. These need not be limited to the usual programs for the special occasions. One church made use of the boys and girls to advertise the Sunday evening services for each month. Small cards were printed, giving the monthly schedule. One was given to each child with the instructions to get adults and children not actively connected with the church to read the program without taking the card with them. Reports on their work were taken each week, with suitable recognition and rewards for those ranking near the highest during the entire month. They were encouraged to try to reach different groups from week to week.

Catching children for the church is somewhat similar to catching flies on the sticky fly paper. Once some are caught and held, it becomes easier to gain more. The problem for the church then is to hold those of the first efforts, if more are to be reached. It does not take the boys and girls long to detect a church that catches the children only to let them slip away later.

An active Junior organization or similar organization, that will point the boys and girls toward the church rather than merely to its own organization, will help to assimilate them. A junior church, held at the same time of the adult service or closely connected with it, will appeal to them. Particular efforts to give them something to do to help with all the other activities of the church, will make them realize they are needed and appreciated. Personal responsibilities for the children will hold them to the work. One church made use of the juvenile workers by appointing at least one on each committee or board. These were not nominal members of the group, but active, in giving suggestions and in carrying out the final decisions.

Care should be taken in all the work for and efforts among the children in the Sunday school, to make them realize that this is merely a contributing part of the unified work of the whole church, rather than an end in itself. They will have something ahead of them to lead them into the regular program of the future church.

The World's Greatest Advertising Preacher

By Rev. John F. Cowan, San Diego, Cal.

MANY wonder what is the secret of the First Congregational Church, San Francisco, drawing to its services 10,000 people weekly, where there had been a half-filled house, and thus saving this half-million-dollar plant with the present annual budget of more than \$60,000 from the mammon-strangling process of most downtown metropolitan churches. Clinton Howard, president of the American Peace Association, called it "The Eighth Wonder of the World." So wondering, I entered the presence of its pastor, Dr. James L. Gordon, and soon I was drawing long, deep "A—h's!" of understanding. The secret is—Gordon.

Corporeally, he impresses one as a big nugget of sterling manhood whose middle letter might stand for "live-wire." His bright, alert eye and pink complexion belie the suggestion of sixty-six years given by his greying hair and whitening moustache. His manner shows the grace of a cavalier and the kindness of a saint. If you saw him at a newsstand buying a paper, as I first did, you would say, "There's a courtly gentleman of the old school." His Scotch strain might be as unyielding as the granite of his massive, many-pillared church edifice, but his Irish heredity as bending a heaven's blue over it. As he says of himself, "In the vestry I'm braw Scotch, but in the pulpit the Irish breaks out." One lady of English descent told him that he reminded her of Spurgeon. Many note his striking resemblance to Lloyd George. In the phenomenal success of his six years in this church his personality bulks big.

The rest of my answer I got by conversing with associates and members, studying reports, and attending services that packed the 2,000 seating capacity. His audiences come from 400 downtown hotels and apartment houses—a transitory following that, as he says, "comes in on the last train and leaves next day by railroad schedule." The secret of catching and holding such a shifting constituency, through dogdays as well as winter—for it was late in July when I found the church with packed pews when other churches were taking vacations—

I sum up in three words: organization, advertising, personality.

Run over the list of committees: standing, finance, relief, pews, house, vestibule, ushers, etc., and you seem to have just the average church machinery. Then there are the Men's Club,

Back again to the Pacific coast. Seldom have we seen such a program as here discussed. One idea follows another so fast it is difficult to keep up. The article leaves us with the impression of a big man handling a big job in a big way. It is a discussion of personality, novel features, good fellowship, financial efficiency.

Christian Endeavor, Sunday School, Kindergarten, Woman's Association, Floral Guild, Woman's Club, Missionary Society, Public Welfare Class, et al. They don't explain why, in polyglot San Francisco, the "graveyard of

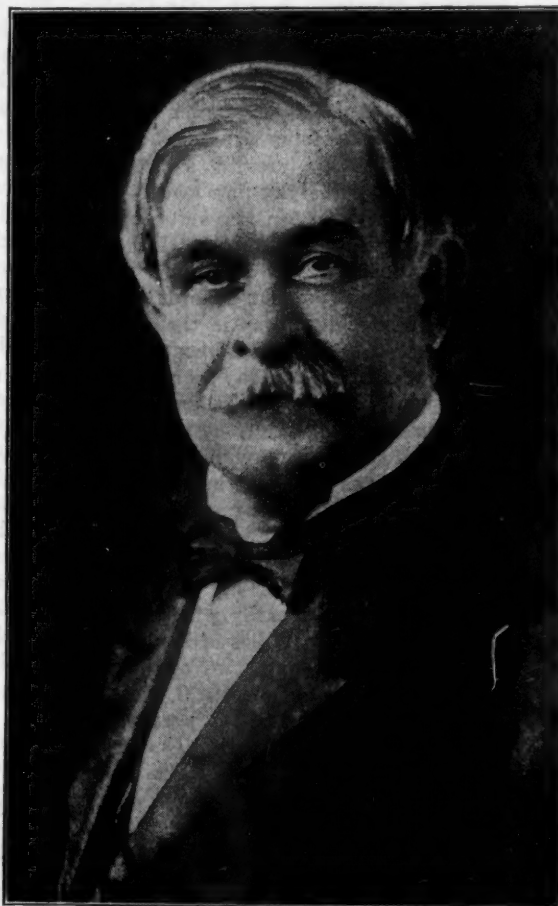
Protestantism," this one downtown church is such an overwhelming success, until you come to the unique weekly program.

Dr. Gordon gave me the key to his success here, since leaving what is now the "President's Church," Washington, when he said, "No minister by brilliant pulpit oratory alone can build permanent results downtown, where fifty per cent of the personnel changes weekly without a great human-interest, drawing program."

Let's look at his. I watched twenty ushers distributing in the pews 2,000 sixteen page green-covered booklets, containing, first, a ten page summary of Manly P. Hall's address before the Public Welfare Class that Secretary Wilbur led for years, followed by a display ad of Dr. Gordon's subject for the next Sunday. Then a page of twelve questions that Dr. Gordon would answer that night. Another display ad announced Orcella Rexford to speak Wednesday night on "Mind Building," and the appearance of Prince Blaychettai, descendant of the Queen of Sheba, and his wife, who would sing native songs. Then came a page of tickets, one admitting two to the current events class, and two admitting four to the family gathering, Thursday evening when the film, "The Narrow Way" would be shown. There was a display ad of Dr. Gordon's latest book, "The Weight of a Word." The tickets for Wednesday evening were numbered for a free book distribution, 100 whole-some books being given away each week.

Dr. Gordon spent ten minutes emphasizing his attractions from the pulpit, magnifying this program, adroitly whetting appetites for the feasts to come. As a gentleman in the pew beside me observed, "He is a master salesman; he sells his church weekly to downtown San Francisco." He is called "The world's greatest advertising preacher."

Besides these booklets he uses newspaper advertising. All parts of the services are featured in five Saturday San Francisco dailies. The Chronicle carries two columns twenty inches long, with cuts. Ten thousand dollars a year is spent for advertising,



REV. DR. JAMES L. GORDON

besides the free notices, such as "K. C. B.," San Francisco's famous "Line-O'-Type" writer, gives in "Ye Towne Gossip."

Another effective way by which he makes his services distinctive is his introductions of celebrities as "pulpit guests." Visiting ministers and laymen often of national repute are invited to sit with him. When he spied Clinton Howard back against the wall with scores who couldn't get seats, he hailed, "Will Clinton Howard please come forward as my pulpit guest."

On my Sunday evening there were an Episcopalian, a Christian, a Methodist and a Congregational minister—the latter an old-time friend who read the scripture—stood for the audience to see them. Two lay guests also shared this gracious hospitality. One was a lad in white sailor blouse, trying to appear as dignified in the big pulpit chair as the Episcopalian in his white neck stock. Dr. Gordon was broadcasting. He gave his audience a thrill by announcing,

"Now I'm going to introduce a little friend, Douglass Wilhoit, of Stockton, who wants to broadcast. Come here, Douglass; and have your desire." He lifted the boy, bidding him say,

"I'm Douglass Wilhoit, ten years old; I'm glad I'm here and hope you are the same."

In his study Dr. Gordon went into the psychology of it. "Attention shown a child is a magnetic human touch that appeals to all parents and lovers of children in the audience."

The other lay guest was Frances Patterson Keyes, who contributes "Letters from a Senator's Wife" to Good Housekeeping. She was going on a world tour for her magazine. She is the wife of U. S. Senator Keyes of New Hampshire.

In summing up his apt and sparkling answers to the twelve questions, Dr. Gordon said, in substance: "Many of us face vital life problems similar to some presented in these questions. Are we trying to solve them, or are we evading them? The only way to face them is in the strength of Jesus Christ."

Then he asked Mrs. Keyes to speak a word in harmony with this appeal. Forcefully she heightened the climax Dr. Gordon had already reached by telling how she had solved her life problems by "working, fighting and praying. When all my working and fighting fail," she said, "I pray through."

Another distribution of programs took the place of the usual "pulpit reception." Twelve hundred people marched spectacularly across the pulpit platform to receive the little green books. And if any lacked after that, more were given out Wednesday night. There's an information desk in the rear where is stationed an officer of the

church to supply programs, take names of babies for baptism, addresses of the sick, answer questions, etc.

At the morning service Dr. Gordon prayed by name for a young mother in a maternity hospital, and for one recently bereaved. He always offers such prayers. These are some of his methods that illuminate what I am itching to get to you more clearly, the magnetic personality of the man.

How did he hit on the question method?

An answer came to me as I stood on the church steps waiting with hundreds for the doors to open at 7 p. m. One of Dr. Gordon's enthusiastic members standing by, as the lines from the six doors lengthened to the curb and around the corner, told me that he had heard his pastor say that when he began his ministry (his first church was in St. John's, N. B.) he announced a sermon on the Virgin Birth and had a sleepy corporal's guard to hear him. The next week he announced that he would answer questions that interested the audience. Questions came that Socrates could not have answered; but his hearers sat up and took notice. So Dr. Gordon became a convert to the question box in spite of the fact that he is naturally cautious. It is hard for him to do a new thing. Everything novel has to be done against his temperament; so he tries new things cautiously.

"In a downtown church," Dr. Gordon says, "the strategy is to catch one's audience on the wing. He must arrest the passing procession. Interest is the keyword to a novel, a drama, a sermon. Find out what folks are reading and thinking. So we present a program suggested by the popular mood,—sermon topics, question drawer, current events class, dramatic productions and studies in applied psychology."

He strikes popular chords. The Wednesday night I was in the prayer-meeting he had the audience vote on evolution. In the Sunday morning service previous he had Judge Morrow introduce Prof. Hunter, author of the text-book on biology which was used by Mr. Scopes who was being tried in Dayton, Tenn. The next Sunday his theme was: "Bryan, Earthquakes, Evolution."

The quintessence of his popular approach is keen sympathy with the worries, yearnings, tragedies of human life. Credit church organization and advertising as much as you will, yet his success is ninety per cent personality.

Does he present and magnify Christ? A concrete answer. Inside the covers of the Pilgrim Hymnal are pasted twenty-six old-fashioned hymns that he selected, the only exceptions to the "Moody & Sankey" type being, "Faith of Our Fathers," "Home, Sweet Home," "The Battle Hymn of the Republic" and

"The Star Spangled Banner." In his morning prayer he recited couplets from five old devotional hymns, and in his evening prayer he thanked God for eight old evangelistic songs by name.

This "Church of the People," as he calls it, has the "people" right behind it. One woman, Helen C. Dixon, became responsible for \$1,500 to fit up a workshop with filing appliances, etc., for his accumulating sermon material—"Gold Dust" he calls it. The recent erection of a skyscraper beside the church necessitated underpinning it at an expense of \$9,000. Mr. Ord Bohannon, the business manager, an old Chautauqua platform associate of Dr. Gordon, who works in the church office that reminds one of a business counting-room, told me that a public subscription would quickly care for that. San Francisco stands back of Dr. Gordon and the church, with its \$60,000 budget and \$20,000 additional for outside benevolences—\$12,000 pew rents, \$12,000 pledges and \$30,000 plate offerings, beside extras.

In conclusion, Dr. Gordon disavows being a "great preacher." But he analyzes as far more than a spell-binding pulpit orator. He is a man with the sympathies of his Master; with a brain alert for business and dramatic efficiency; with a genius for details as well as for the great underlying psychological principles of conduct. Also he is brave enough to court dissent from methods that he finds workable. As he said to me, "If I did only what the brethren tell me I should do, I wouldn't have these 2,000 here."

He laughs while he preaches; he answers the questions with smiles, never with caustic criticism. He never replies to bitter attacks; it's the wrong psychology; it keeps a man in the wrong mood; weakens his outflowing sympathies. He says, "I adopt the psychology of Jesus who, 'when He was reviled answered not again.' I have in my great audiences a lot of dependent souls who look to me for guidance and whose spiritual interests I must guard. I am grateful that they have been good enough to bear with my eccentricities and accept my help."

There you have the spirit of the man—simple, humble, dead in earnest, resourceful, optimistic, sympathetic, wonderfully gifted, unconquered by obstacles for twenty-five years—saviour of dying downtown churches in Winnipeg, Washington and San Francisco.

Most Unfortunate Man in Marion

Here are October Sunday evening topics used by Rev. Raymond Wilson Smiley at the First Presbyterian Church, Marion, Ohio:

"The Most Unfortunate Man in Marion."

"The Most Used Word in Marion."

"The Luckiest Man in Marion."

"The Most Foolish Man in Marion."

A Program of Young People's Work

By C. R. Stauffer, Washington, D. C.

THE church without young people is a church without a future. It is a church with a dying enthusiasm and a backward look. The conquering, growing, forward looking church is one that teems with young life, which gives it enthusiasm and a hopeful outlook.

The church must recognize that young people are just as much a part of the congregational life as those who are older. In view of the formative period of youth, their activity should be considered more important even than that of maturity.

There should be in every church a committee of the official board that considers just as seriously the promotion of the activity of young people as other committees consider finance, religious education, missions or evangelism. This committee should work out a comprehensive program of activity for young people that will develop them in Christian living and service.

The program should not be built with the sole idea of baiting, to allure young people. We must not only attract young people to the church but we must hold them. Of course it must be attractive. The program should be built around the idea of expression and service. Young people should be impressed with the idea that their service is just as real and vital as that of their seniors in the Church.

Sometimes we find a church that does not seriously promote its young people's activities because of lack of equipment. Too often we think of a program for young people only in terms of the recreational. We long for a gymnasium and bowling alleys, thinking that if we had them that all our problems would be solved. These may if properly used be a great help but a great work for young people is not dependent upon such equipment. A program of activity for young people in a church that puts the recreational at the heart and fails to develop the religious and fails to give opportunity for religious expression, will fail. Too often we have urged our young people to come in for a good time and through this appeal have lost them. When we have emphasized the ideal of service they have had the real good time and are held to the church. Young people are gripped by the program that puts the religious life and service for others at the heart of it. If there is a recreational program in connection with this and subordinate

to it, all well and good. It was the writer's observation a few years ago in a conference held in connection with the Inter-church World Movement that most of the pastors who were tussling with the problem of young people's activities were longing for institutional plants and that those who had such plants were not so certain that they would build them if they were in the program of building. You can go all over the land and find churches with gymnasiums that are making little or no use

As a minister of a church with 1,900 members which has given unusual emphasis to a suitable program of young people's work, the author of this article can speak with authority. The program suggested is distinctly religious and is not dependent upon elaborate equipment.

of them. The reason is that when the experiment was tried, it was not tied up with a strong religious program which overshadowed the recreational. The recreational too often crowded out the religious emphasis.

It is surprising how many phases of activity can be developed with very meager equipment. Young people like to be helping those who are unfortunate. One of the great characteristics of youth is altruism. The writer knows of one group of the high school age who go one Sunday afternoon each month to the district jail and assist in religious services; another Sunday afternoon they go to the poor farm where they participate in the meeting for the residents there; and on a third Sunday afternoon they accompany their pastor to the Industrial School for Boys and Girls where they help in the meeting. It is needless to say that these young people have no problem as to how to observe Sunday. Another group in the same church go quite often in the late afternoon with the pastor to conduct communion services for those who are shut in. The young people provided the pocket communion set for such services. One night each month they conduct the meeting for one of the downtown missions and one Sunday afternoon each month they take charge of the meeting for the R. R. Y. M. C. A.

These are samples of activities which appeal to young people and which afford them opportunity for real service.

There is no doubt about them sticking to such a program of activity.

A feature which proves quite vital in bringing young people together in the church and renders a real service to many who are lonely and discouraged, away from home in our cities is the Sunday Evening Tea which is held each Sunday evening about an hour before the regular young people's meeting. It gives an opportunity for the young people of various groups to become better acquainted as they mingle together before and after the tea.

Dramatics furnish another avenue of activity for young people. Nothing rivets their interest quite so much as to prepare for the presentation of a sketch or a play. The average church could well afford to encourage this form of activity by giving to the young people adequate equipment and proper supervision. The opportunity for expression and development is large and besides through

such a program the young people make a vital contribution to the entertainment and social life of the whole church. The average church has not begun to see the possibilities of this phase of activity for its young people. It can be so tied up with the organized class or Christian Endeavor Society that it is not an activity unto itself but really becomes a part of the program of religious education.

Sometimes we become perplexed about what kind of socials to suggest to the young people. The writer at the holiday season dropped in at a Christian Endeavor party where about fifty children from the Emergency Home of one of the missions were being entertained. Every young person present was participating and having a good time in helping show the unfortunate children a good time. It was hard to tell whether the young people or the children enjoyed it the most. The fact is they all enjoyed it.

The secret of a successful program depends, first, upon the pastor. He must be in full sympathy with them and have some understanding of their problems and of their aspirations. It is not necessary for him to lead their activity but he must be in sympathy to the extent that he gives encouragement to those upon whom the responsibility rests. He should endeavor to be known among the young people as their very best friend.

2nd. The official board must also be

sympathetic and consider the work of young people as important. Sometimes the officers of the church simply tolerate the activities of young people and do not see in them the great opportunity for the church. The committee which is responsible to the board should provide leadership which should not have the attitude of directing but of leading. It is hard to direct young people but easy to lead them.

3rd. Some churches are able to employ a member of the staff to give a part of his or her time, at least, to the program for young people. This is very good. However there are many churches unable to employ such a person. In such cases volunteer workers should be selected to be the advisor

and leader of the various groups. In some cases the teacher of the class is the person. In others an advisor in the Young People's Society. This person has much to do with the success of the program and should be one who understands and loves young people.

There is no phase of church activity that has more problems with many trying experiences and yet there is no work that brings more compensations of joy and satisfaction in the long run.

No church can afford to neglect its young people or allow them to just drift for there is danger that they will drift clear out of the church. No investment will return larger dividends for the Kingdom of God than that invested in the young life of the Church.

Contact with the Press

By Don Anderson

WHEN a circus comes to town the first man to step off the advance car and hustle up town is the press agent; and the place he hustles to is the city desk of the daily newspaper. He has an audience to reach and experience has taught him that his best vehicle is obtained through contact with the city editor of the town's newspaper. He is thoroughly familiar with the approved methods of establishing that contact, and he gets the results he is after.

It may not be the best form to speak of salesmanship or efficiency in connection with religion, but there is hardly a week passes but what the average minister wishes to reach an audience. Often it is one considerably larger than his immediate congregation, and frequently it is that very congregation that he wants to talk to through other means than over the pulpit. The newspaper is his logical medium but too often, through lack of knowledge of the proper approach and technique, he fails to "put over" his proposition.

Any good newspaper man, regardless of his creed, knows that the church is news. Anything that affects a large group of people is of considerable interest to the newspaper. This is especially true in places with populations under the "big city" class. A sermon that is heard by 500 persons is surely as much of a news item as a noon lecture given to the Rotary club. The management and affairs of a church organization with 500 members is of vital news interest to the community. The church, however, usually fails to receive proportionate attention in the news columns, and as city editor of a newspaper in a city of 50,000, and coming into contact weekly with nearly 100 ministers, I can appreciate the reasons for this. It is usually because the

minister lacks the proper contact with his newspaper.

The newspaper will go out and seek the unusual in church news, but the ordinary, yet most valuable, church news must reach the news columns through the impetus of the minister himself. How to do it? Quite simple; and especially for the pastor who understands the psychology of coming in contact with people.

When I go to church I do not insist on giving my contribution or offering to the usher when he takes me to my seat. Very well, when I want an article in the paper I do not ask the circulation or advertising manager to handle it for me. I do not try to get something printed contrary to office regulations.

A newspaper office is not the formidable place it often appears. Find out what sort of news the editor wants and how and when he wants it, and then give it to him in that way. The newspaper clan is comprised of the most human group of boys and girls in the world. You will find them sympathetic and helpful if they size you up as being worth it. A city editor is a busy person, but I've never seen one yet who would unreasonably refuse to take time to talk to anyone who approached his desk. He is glad to meet the minister because it is his business to know everybody in town. The church may erect a million dollar edifice some day and he will want to know about it. But do not invite him to church. Editors are usually heathens and although they provide a rare missionary opportunity, they have so many parsons to deal with that terrific confusion would result if they all got to work at the same time.

Newspaper style is foreign to most people who are not in the profession,

but a knowledge of that style may determine whether or not an article affecting the church will get into print. It is quite simple, however, and can be mastered with little difficulty. A study of news and feature stories will do the trick. Then there are little rules, which vary according to the newspaper. How does the paper capitalize? Does it spell out figures? Does it abbreviate streets. Most newspapers print a style-sheet and are glad to give them to interested parties. There are dozens of other simple rules. Never write anything in longhand. The chances are it will never get into print. If you are writing an article for two papers in the same town, write them differently. They may both get in the first time, but you will be eyed with suspicion the next time you go to call. Find out what the paper's "deadline" is, and do not expect to get material in after that time. The owner himself cannot do it, and you should not expect to. The earlier the better, is a good rule.

These are a few of the rules of the game, and a close adherence to them will usually keep one in the good graces of the editor. There is, nevertheless, one important thing to remember—it is the unusual that is news. This does not mean that it has to be bad; the good unusual is just as desirable as the bad unusual. Now, when you have a bit of church news that is unusual give the editor a ring and you will receive his eternal blessing. And then the next time you want something published that is not so "newsy" you will find a much warmer reception in the editorial rooms.

Newspapers are steadily increasing their amount of church news, and they realize more and more the value of that news to them. The minister, regardless of his creed, will usually receive courteous and considerate treatment from an editor or reporter. And Jew, Catholic or Protestant can reach his audience through the press if he has a message worth while and makes the right contact with the editor.

God Through the Centuries

Tracing the stride of God down the centuries the great events of the last five centuries are according to Clinton Howard:

16th century—discovery, geographical emancipation.

17th century—Reformation, spiritual emancipation.

18th century—democracy, political emancipation.

19th century—abolition, physical emancipation.

20th century thus far—prohibition, moral emancipation.

Co-operation is spelled "we."

* * *

Meet obstacles or meet failure.

The Minister and Christian Education

By Rev. James Elmer Russell, Binghamton, N. Y.

EVERY minister is faced with the staggering problem of how to bring the Christian appeal home to the men and women who live within sound of the church bell, but who pay little or no attention to its summons. Upon this problem he must persistently toil, and his efforts, whatever form they may take, may well be called the work of evangelism.

But there is another and an even more important problem than that of evangelism for the minister to face, and that is the problem of how to give the boys and girls and the young people of the church he serves an adequate Christian education. The first problem grows out of the failure of the church of the past to solve the second.

Evangelism and Christian education are not at all in opposition to each other. They are efforts to reach different groups, each in the most effective way possible. So long as Christian education fails to reach all of our youth so long there will be a place for evangelism. Evangelism as some one has strikingly said is the "mopping up" process after Christian education. Furthermore it must never be forgotten that Christian education is no more a humanistic enterprise than evangelism. The Christian educator relies upon the Spirit of God as much as the evangelist.

Evangelism seeks conversions, and where a person has long been living without God his coming to God is a right about face. It is a conversion. To assume, however, that the only way into the Christian life is by the door of conversion is an assumption contrary to fact. Professor George H. Betts asked a group of Christian students to describe their past religious experience. More than half of those who answered his questions declared that "they could fix no time or place of conversion, but from their earliest recollection had counted themselves as Christians, having been brought up in Christian homes and under religious instruction." They said further, however, that they had passed "through from one to several times of personal decision or affirmation, or of special consecration or definite recommitment to the Christian life."

The conclusion of the whole matter is this, according to Professor Betts: "It is beyond question true that a full, rich, vital religious consciousness can be developed by a process of normal

growth without the necessity of conversion or any emotional upheaval. Experience proves that religion can be taught, not the experience alone of the few hundreds of persons concerned in this inquiry, but the experience also of many of the world's brightest lights of Christian leadership, together with hosts of their followers. None may doubt that the grace of God is able to save a soul through conversion; and none may doubt either that it is able to save a soul from the need of conversion (that is of reclamation). To

In this third article Mr. Russell discusses the very important matter of the minister's relation to religious education. Education is considered with evangelism not as a matter of policy but to define the fields of each method of Christian work.

have to reclaim by conversion a soul that should never have known separation from the divine is the supreme tragedy." ("The New Program of Religious Education" (pages 44 and 45.)

It is with this conviction that the modern minister will approach the training of the youth of his church. He will endeavor to surround them with such an atmosphere and to bring to bear upon them such influences that their souls will awake and unfold as naturally, and at the same time as supernaturally, as the bulb of an Easter lily unfolds into a chalice of white and gold.

In the case of those who have entered the Christian life by way of conversion the pastor quickly finds, also that years of education in the school of Christ are necessary for their well-rounded spiritual development. The reason for so called "backsliding" is like the small boy's explanation of why he fell out of bed. He said that he went to sleep too near the place where he got in. If any of the young people get away from the church into the far country, or if any, young or old, become cranky or freakish in their religious outlook, there has been a failure of Christian education.

What Christian Education Includes

If a minister will think the matter through, he will see that Christian education includes three things, something to be known, something to be felt and appreciated, and something to be done.

Mere knowledge of course never made any one a Christian, but neither is ignorance the mother of devotion. There is a great deal of Biblical information which a person may lack and still have a Christian purpose; but how can one be a worth-while Christian without knowing the outstanding facts of the life of our Lord, and without being familiar with his great teachings about God and about the life of childlike trust and obedience? If the cross is not known, how can it become the master motive. And is not an assurance of immortality related intimately to a knowledge of the gospel records of the resurrection? How much is lacking also till one learns to feed his soul upon the Psalms and upon Isaiah and upon the words of the other great souls to whom the Spirit of God revealed himself so that they become like the great telescopes transmitters of celestial light to us, light which otherwise would be hidden from our eyes.

Clear teachings of right and wrong are essential to Christian education. Boys and girls must have as a part of their spiritual furnishing the conviction that if they ride on a railroad with a half fare ticket after they are twelve they are stealing, and that if they object to doing their share of the tasks about home they are slackers. An adequate Christian education would include such a knowledge of church history, as would make clear that the Roman Catholic Church is not the same as the Apostolic Church. It would give a broad acquaintance of the forward movement of Christian thought and activity. One who has a Christian education knows how his own branch of the church came to be and has the broadest tolerance for those of other names and signs. He knows not only the development of the church in time but in space. The pitiful lack of interest in missions which still exists in most churches comes in large part out of downright ignorance of the missionary genius of Christianity and its accomplishments.

Building on the foundation of knowledge Christian education requires cultivated feeling and high appreciation. Christian education must make a far deeper appeal than it has done to the imagination. Christian educators must make a large use of stories and pictorial speech as the great Teacher did. Valuable as catechetical instruction

(Continued on Page 182)

Keep Your Eye on Your Ad Audience When You Write

By William L. Stidger, D. D., Kansas City, Mo.

I WAS talking with a preacher recently and he said to me, speaking of a newspaper that went only to workingmen, and the poorer classes, "Why do you advertise in that paper, Stidger, none of the people who take that paper ever go to church?"

I said to him, "That is exactly what is the matter with you preachers. You write your ads with an eye on the church people, and on other preachers, and not on the crowd that does not go to church. I will tell you frankly that I am not after the people who already go to church but I am after those who do not go to church. That is the reason why I use large space in that paper."

If he had been observing he would have noticed that in the early afternoon on every street car he would see women reading that paper. As the workmen went home from the factories and mills he would note that they had that particular paper in their hands. He would also note that at the base-ball park in the summer that great crowd of forty thousand people had the most liberal sprinkling of that particular paper in their hands.

He was writing his ads with other preachers and other church members in his mind. I was writing my ads with the common every day, unchurched people in my mind.

That was the crowd that Jesus distinctly stated that he came to interest himself in. They said of Jesus that "The common people heard him gladly."

I think if Jesus came to earth again he would be more interested in the unchurched people than he would in all of those who are safe within the fold.

It was because of this conversation with this young preacher that I write this article. Much money is wasted in church advertising because the ad is written with the wrong readers in mind.

When I sit down to write an ad I visualize my readers.

I want to talk to that great factory group in my city. I want to talk to the men and women who double up their newspapers and read them coming home on the street cars. I do not visualize the crowd that goes home in its own automobiles driven by chauffeurs.

I see before me the women of a city who stay at home, without servants and cook the meals. She will read my ad because I have her in mind.

I see before me the girls in stores, and the boys on delivery wagons. I know the audience to which I speak. They happen to be in the majority, so I have the comfort that makes me know that I am talking to a larger audience than the man who has in mind only those who already go to church, as my young friend suggested in his question.

I like to talk in language that my

go out Sunday after Sunday and look after itself and itself alone.

In talking to this audience we often use as one of our St. Mark's slogans a phrase that a visitor used in describing a St. Mark's service. That visitor in going out of the church said to an usher:

"I FELT AS IF I'D BEEN SOMEWHERE!"

The audience for which I write my ads understand what that man meant by that phrase, and therefore I use it frequently, along with our other slogans.

Another phrase that we use, which is an adaptation of a well-known ad slogan is "THERE'S A REAL REASON WHY FOLKS LIKE TO GO!"

I often shorten that to the simple phrase, "THERE'S A REAL REASON" instead of using the phrase: "THERE'S A REASON!"

Every man, woman, and child knows the intimations of that ad phrase; particularly the mothers and the housekeepers whom I seek for God through my ads

each week.

The first ad copy that I use in this article will illustrate the use of this homely every-day phrase:

"HE FELT AS IF HE'D BEEN SOMEWHERE!"

This ad will also illustrate a feature of church ad writing that I have found appeals to everyday people. That is the frequent quoting from letters of commendation that we get from people about our services. When a man writes us or speaks a word of commendation I use it. It sounds like a bit of immodesty to some conservative preachers but it works. I have proven that through a period of five years. If people are really interested in a church they are glad to hear these good words of success about a church. They like to know that you have men from all over America visiting, and they like to know the comments that are made.

The next ad copy that I use illustrates two things: an appeal to a universal liking to hear the Negro Spirituals and a group of questions in the "Question Box and Pulpit Editorial" that will appeal to everyday folks. I have in mind an audience of the everyday folks of my city.

Appealing to the particular audience

To our mind Dr. Stidger has placed, in this article, his finger on the weakness of most church advertising. It is not aimed rightly. It is not alone important to have the right mechanical set up for display but the field must be studied most carefully to make sure the medium is the one which will bring results. This is the closing article of an epoch making series.

audience will understand and I like to arrange for that audience things that it will like to hear.

But most important of all is to talk in language that it will understand. Sometimes my ads do not sound "Dignified" to some of my fellow preachers, but they sound all right to the people I am after. One of my fellow ministers, a fine fellow and a great preacher, had sixty-five people in his church one cold, stormy night by actual count, and on that same night I had 2,600 people by count.

He does not believe in advertising. When he does advertise he does not know how to talk in a language that the people will understand. It could not be said of him, as it was of Jesus, that "The common people heard him gladly." And, yet it is my conviction that the common people would hear him gladly if they happened to know that he was in the city, where he has been for ten years. But he doesn't believe in letting the people know.

Some may offer the argument that he is reaching a small group that will in turn go out and influence a great group. That is not true for that small group that he reaches is the same group Sunday after Sunday and it will

that you wish to interest is, perhaps, the truest secret of successful ad writing. When Mr. Ford's experts write an ad they know the buying power of every farmer in America. They know where crops have been good and money is plentiful. They know how many Fords have already been sold in that territory, and they know how many people do not own Fords. In a few words: these men know the group to which they are speaking through their ads and they make no mistake along that line.

To simply write a church ad and thrust it into a paper with a few announcements on, or in it, is just about as good as not writing any at all.

I wonder how many times business men chuckle to themselves at the inane, uninteresting church ads that appear in our newspapers, evidently written without a single bit of comprehension of the audience for which they were really intended.

Now and then, I use some old Mother Goose rhyme, or some poem to start my ad off; a rhyme that every man, woman, and child knows from other days. I know my audience and I have that audience in mind, and I want to

"WHO KILLED COCK ROBIN?"
"I!" SAID THE SPARROW,
"WITH MY BOW AND ARROW!"

But Senator James Couzens killed himself with his own Bow and Arrow; or rather with a well thrown boomerang!

That Five Per Cent Beer Boomerang!

Did the job. In his Pulpit Editorial Sunday night the Pastor of
ST. MARK'S METHODIST CHURCH
 East Jefferson at Garland

Will tell the inside story of the Ford-Couzens row. The Pastor of St. Mark's got what the newspapers call the "Scoop" interview that started it all. Mr. Ford said, "Jim Couzens knows better." That started it. And Ford is right.

"Couzens Will Be Defeated in 80 Out of 83 Counties!"
 One of Detroit's best posted politicians told Dr. Stidger last week. This man holds a prominent position now; has been a State Legislator and his opinion counts. I asked him why and he said: "Because of his five per cent beer talk!"

SECOND SECTION!
Symphonic Sermon Theme Sunday Morning
"GOD EVERYWHERE!"

AND FURTHER:

"THE SKY PILOT," BY RALPH CONNOR

This is the first of a series of Dramatic Book Sermons that the Pastor of St. Mark's will give in November which he calls "MEMORY MONTH AT ST. MARK'S" on "Some Books of Yesterday As An Antidote For Some Books of Today!"

FIRST FEATURE: Negro Singers

—AT—

St. Mark's Methodist

East Jefferson at Garland 7:30

Note: This is the second of our fascinating MUSICAL MAY programmes—this musical feature for each Sunday evening in May. We all like to hear the old Negro Spirituelles. No group in Detroit sings them better than these negroes from the Ford Plant—just up from the south—music, melody, harmony in "Swing Low Sweet Chariot," "The Old Time Religion," "I Couldn't Hear Nobody Pray."

SECOND FEATURE: Two Great Happy Mother Day Services

Note: Mother Day has become a beautiful tradition in American Life. Each year we all observe it more unanimously—and everybody goes to some church in honor of our Mothers. St. Marks offers the usual unique—different—heart-warming programme.

THIRD FEATURE: Morning Symphonic Sermon

"I've washed eight little children's Limbs;
 I've taught eight little souls their hymns"

Drama—Sermon in Evening: "THE SUN CHASER"

Note: There's something vital—living—productive in our methods. The Proof: For four years straight we have seen kneel at our altars an average of 40 people a month uniting with the church—through winter and summer; and for four years we have received more folks into St. Marks than any other church of any Protestant denomination in the city. During these four years outside of our running expenses, improvements, and benevolences we have paid more than \$100,000 on bonds, notes, interest. An institution that can produce such results is worth visiting. A healthy thing is always worth looking into. "THERE'S A REAL REASON." Come and see Sunday.

Staff—John Meredith—George Calkins—Wm. L. Stidger

He Felt As If He'd Been Somewhere After He Had Been Through a Church Service At St. Mark's Methodist Church

And Those Who Attend Our Services Sunday
 Will Feel So.

FIRST—Because of:
Morning Symphonic Sermon—
"I HAVE FOUND GOD"
Evening Sermon—
"THE FOUR STRINGS"

SECOND—Because of:
Special Home Month Musical Feature

THIRD—Because of:
The Hull Family Concert Company
The Question Box and Pulpit Editorials:

1. What liberty to build her own life ought a woman to have?
2. What does Mr. Martin prove by his talk about a suit over the election results?
3. Is this the first time in history we have had a minority election?
4. Is the Russian Soviet all bad?
5. Should we have a Third party in America?
6. Should a boy stay at home, spoiling his own chances because of financial conditions?
7. Where did bobbed hair and bangs originate?

NOTE—"The BIG church with the BIG cross, and BIG heart—still keeps up its BIG crowds also. The visiting business man who said: 'I FELT AS IF I'D BEEN SOMEWHERE' when he visited our service summed up the reason for the popularity of our services. A famous Theological Professor from Boston writes: 'No wonder the people crowd your church—the versatility of your services is a constant amazement to me.' A famous lawyer in Detroit said: 'I put a dollar in your collection the first Sunday and felt ashamed of myself considering all that I received in that one hour and a half.' WE WILL BE GLAD TO SAVE SEATS FOR THOSE WHO WANT TO COME ACROSS THE CITY OR FROM OUT OF TOWN. Telephone Hickory 2689, or Hickory 1951.

catch the eye of that audience at once, and direct the attention of that audience to the remainder of my ad copy.

The following ad will illustrate what I mean in its use of:

"WHO KILLED COCK ROBIN?

'I, SAID THE SPARROW,
'WITH MY BOW AND ARROW!'"

My reference to:

"THAT FIVE PER CENT BEER
BOOMERANG!"

I know will also interest the group that I am after in my ads, for that is one of the hobbies of the great unchurched world that I am trying to get to come to church.

"SONGS OF YESTERDAY DRAMATIZED" has a universal appeal for what human being is not interested in those songs? In any theatre where they sing the songs of yesterday an immediate hush comes over the audience. That audience is subdued by those songs; subdued to silence. Why should not the church learn these lessons of what appeals to humanity, even if we have to learn them from the ever alert theatre?

Minister and Christian Education

(Continued from Page 179)

may be, if rightly given, care must be taken that it be not as dry as dust, and a training against which the poetical instincts of youth revolt.

It is said that a teacher who had been studying the parable of the Good Samaritan with a group of boys and girls told them they might dramatize the story, each one selecting his favorite character. However there were not enough heroes to go around. In fact each member of the class wanted to be a robber. This means that the story had been wrongly taught. When Jesus told the story, the Good Samaritan was the hero. Shakespeare, in like manner, always makes us detest the villain and admire the real hero. It is Cordelia and not Goneril or Regan whom we wish to follow. If Jesus is rightly presented to boys and girls, they will admire him. He will appeal to their hero-worshipping instinct, and they will be his in loyal devotion for ever.

But Christian education is not only knowledge touched with emotion. It is also right doing. Every minister is responsible for helping the youth under his care to establish Christian habits. There is the habit of keeping Sunday for the great things of the soul, the habit of attendance upon public worship, the habit of daily prayer and Bible reading, the habit of setting aside a certain portion of one's income for unselfish giving, the habit of taking the Christian spirit into school and recreation and work. These things do not come simply by exhortation, but by making them projects in the doing of

which the young are trained in something the same way that athletic teams are trained.

Methods

When one has a clear picture in his own mind of what the Christian training is to which in its height and in its breadth his youth are entitled, he will then start out to find adequate methods. Any experienced minister, however, will say at once that there is no standardized and uniform method of religious education. Methods which will work with one group or in one church will not certainly bring results in another. Each pastor must be on the alert to discover the best way in which he can be a Christian educator in his field and under the special handicaps and limitations which he faces. If one plan does not work, or if it lose its effectiveness he will try another. "God fulfills himself in many ways, lest one good custom should corrupt the world."

For one thing the minister must seek in every way to develop a finer religious life in the homes of his parish. If all homes were of the right sort the problem of Christian education would be largely solved. All that can be done to inspire the establishment of the family altar in the home, and regular church attendance on the part of the adults is the most effective Christian education possible.

A wise pastor will seek to promote the habit of church attendance on the part of boys and girls, using possibly some form of Go To Church Band with appropriate rewards for regularity. There will be short story sermons for these younger members of the congregation. The longer sermon too, if it has good terminal facilities, if it is plain and pictorial, may be a message to the children as well as to the adults. A sermon which is over the heads of boys and girls will in very many cases at least be up in the air for everybody else. It must be remembered also that boys and girls are so sensitive that they respond to the church service which has the real spirit of worship.

Special classes by the pastor are very desirable, especially in preparation for church membership, where the Christian way of life is explained. Besides there are the friendly contacts which a minister will try to have with all of his young people. No minister has a right to be so absorbed in producing pulpit masterpieces that he forgets the word of the great Lover of children, "Feed my lambs."

Most pastors must depend very largely upon the cooperation of the Sunday School for purposes of Christian education; and while the Sunday School is usually very far from what could be desired, especially on the side of reverence, the consecrated spirit of our Sunday School teachers is some-

thing for which to be devoutly grateful.

The most important thing for the minister in the Sunday School is not that of teaching, although many of us count that also, a great privilege, but the selecting and training of officers and teachers.

Securing Funds For Church Publicity

The pastor of the First Methodist Episcopal Church of Plymouth, Ind., greatly desired funds for some church publicity. His official board like many other church boards felt itself too poor to spend any money for advertisements.

The pastor in looking over the average Sunday loose collection for the preceding year found that it amounted to eight dollars per Sunday. He made the proposition of using what was above ten dollars average loose collection for his proposed program of publicity which the official board granted.

The plan was presented to the congregation; a number of ways in which the money would be spent was indicated and whether it should be done was to be decided by the weekly loose collection.

There were so many in the audience in each service that believed in church advertising and church publicity that the offerings were greatly increased. The pastor has had all the money needed for the carrying out of his plans.

The publicity included large road signs, newspaper advertising, cards for registering church attendance, special programs, a letter campaign, etc. This way of securing funds may be used in any church.

Visualize the Parish

Go into a sales manager's office and you will see on the wall a map of the territory covered by salesmen under his direction—perhaps a state or a group of states or even the whole country. In a newspaper circulation department or a telephone company's office you will find a map of the city. A railroad manager will have a map showing the lines under his control.

Men whose field of work is a given piece of territory find it necessary to visualize that area for the effective planning of their activities. Unless they keep it all before them every day, they are likely to develop an ill-balanced program and neglect some tasks.

The pastor likewise needs to develop his territory—the community or the section of the city served by his church. He must have a definite picture of his parish to aid him in meeting its needs.

A large scale map of the area served by the church, with residences of members and other information clearly indicated, should be a part of the furnishings of every pastor's study.—The Ohio Christian.

The Editorial Page

Oversold

THE world is constantly changing. What is needed today may be useless tomorrow.

"New occasions teach new duties,
Time makes ancient good uncouth."

What may have been a good thing in the ministry of the past generation becomes a hackneyed, distasteful thing of today. To use a slang illustration the public gets fed up on certain things. Just now I am thinking of some things about the ministry which have been oversold.

Some years ago I heard a minister announce the fact that he had been offered a huge salary to go into business but he had decided to stay with his "people." It didn't sound bad at that time for it was new. But today the idea has been oversold. It doesn't work. Too many are saying the same thing. I have heard it a hundred times. Ministers have delighted to make their congregations feel that they are serving the parish at a sacrifice.

Just a few days ago I heard it. All of the passion of the evangelist was put in the voice of the speaker as he told how he had turned down business offers to continue his work. But its appeal had been lost. It undoubtedly is a virtue to sacrifice for something as much worth while as the Church, but just what virtue can there be in advertising the fact of our sacrifice. Self advertising and apostolic humility make poor companions.

I think that the church is also pretty well fed up on "Our minister is a good fellow" idea. Most ministers I know are mighty good fellows. The only ones I am suspicious of are those who go out of the way of good fellowship to show it. The pattering feet of ministers who are running around with a smirky smile, trying to show the world that they are good fellows, is not a pleasant sound today.

I have in mind now the picture of a minister who has always tried to be a "good fellow." He wore out two automobiles taking church members to different affairs to show his sociability. He spent several hundred dollars each year paying dues to many organizations that he might show that he was a man's man. He called the men and some of the women by their first names. And now he is leaving his parish. Being a good fellow has not strengthened his church nor filled the empty pews. It has merely emptied his head and his heart and he must give way to some one who is "God's" man and not merely a "good fellow."

By "God's" man I do not mean one who hides himself away from his fellows. But I do mean one who considers his chief business the running of the church and the preaching of the gospel. He catches the vision of St. Paul and concentrates on one thing. When churches are pastorless and are looking for ministers they do not today go out in search of good fellows. They go after men who can lead the church to a greater accomplishment.

And I think that the church has been oversold on "Pep." There is no doubt that there is a great need for life. But it needs life expressed in sound thinking and courageous execution, not the kind which makes a man work like a jumping-jack and imagine that he is accomplishing something.

In one of the cities of the middle west a young man appeared a few months ago and proceeded to put the

church on the map. He was the original "pep" man and admitted it himself. He advertised his services as better than a show and living up to the advertisement he got the crowds. That was some months ago. But one night in an unusual evangelistic effort he sprained his ankle. As most of his homiletic ability lay therein he found it impossible to preach. The thing sort of petered out and by the time his ankle was well he had lost his congregation.

I have often thought of the account that a wise man gives of a live wire. Said he, "The live wire which counts is the one which does its work by carrying the current to run the machinery. But when it cuts loose and hisses and sputters, endangering the lives of those who may touch it, it has lost sight of its mission." There is a place for the live wire in the ministry. And I guess that this is enough for now.

Latent Resources of Publicity

When one mentions church advertising in these days the mind turns to newspaper display space, direct mail advertising, or some kind of bulletin board. Some churches will justify their indifference to the whole field by deciding that it is something for large and wealthy churches which have great resources. But more and more some of us are becoming convinced that the greatest forces for publicity are still lying dormant in the most humble church.

I happened to listen to a conversation in my own home the other day. It was a lady caller who was bringing the usual information which comes with a social call. I learned that Miss Brace had given up her dancing class; that Dr. Baldwin had had an automobile accident; that the school would only have one week's Christmas vacation; that the Eastern Star Bazaar was a success and some other things which a good religious paper ought not to pass on.

What a publicity resource we have in our members if we could get them to talk about the church. If there was some way to lay hold of the under currents of conversation which carry choice bits of gossip from one end of the parish to the other, we would indeed get our announcements to the people. Wouldn't it be a wonderful thing if the men of our church would resolve to speak of interesting things of the church over their business luncheons and in their social engagements.

A Suggestion to Correspondents

WE are constantly receiving in our mail samples of advertising matter which the minister of the church has copyrighted for protection. As a rule we have to place this in the basket after reading it as the implication is that the author does not care to have it used. It would be a help to us if we knew whether or not we were free to use the material.

There is courtesy exchange among publishers whereby material may be used providing proper credit to the owner is given. This CHURCH MANAGEMENT is very careful to do. Our own material is offered for the use of other journals or for parish papers on the same condition—the courtesy recognition of the source. But we do not feel free to use matter from local copyrighted material unless an indication is given that we may use it.

NOT A CHANCE

A preacher who was weary of the sight of empty pews,
And whose flock was rather careless as to paying up its dues,
Decided that his methods were old-fashioned and effete,
And should be made more appealing to the man upon the street.

So a large electric signboard graced the meeting house's front,
And the parson fished for sinners with a Sunday morning stunt,
Such as showing snappy movies, with selections by the choir,
And the ushers and the deacons in appropriate attire.

In the evening there was music by the barber shop quartet,
And the very best magician it was possible to get.
The parson made his sermons less didactic and more brief,
And was heartily applauded, to his very great relief.

The public came a-flocking, and the empty pews were filled,
With S.R.O. when ragtime by the organist was billed.
They found the stunts amusing, at the movies they would weep,
And a nickel at collection made the entertainment cheap.

But the parson soon discovered he was trying to compete
With the vaudeville the-ayter that was just across the street,
Which he found with disappointment, was invariably packed
When a group of sprightly maidens did a hula-hula act.

Then he reached the grim conclusion that he didn't have a chance,
For his deacons and their ladies barred the hula-hula dance;
And the parson learned the lesson, which so many of us know,
That you can't have any scruples when you start to give a show.

STODARD KING,
in The Spokesman Review.

BOOK MARK

Use this card to mark the last page you read.

FIRE SIDE SERMONS

Plan to attend them all
November 1

"Courtship"

November 8

"Newlyweds"

November 15

"The challenge of the cradle"

November 22

"An old fashioned home"

November 29

"Growing old together"

A series of sermons around the fireside aimed at the heart of home. The greatest institution in America is the home. On the home rests the hope of the future.

DELAWARE STREET BAPTIST CHURCH

Charles F. Banning, Minister
Delaware & Dudley Sts.
"The Friendly Church Home"



Bull's-eyes for Bulletin Boards

Do you live in Grumbler's Alley?

The best of all is God is with us.

Go live with men as if God saw you.

It is never too late to start over again.

The Bible promises no loaves to the loafer.

Make yourselves nests of pleasant thoughts.

Be lenient with others; severe with yourself.

Be fair; then you need fear neither God nor man.

The wise preacher aims his sermons at himself.

Familiarity with Truth never breeds contempt.

Education which ignores religion is materialism.

The road to hell is paved with good intentions.

The easiest thing to lose and perhaps the costliest, is one's temper.

It requires will power to make a decision; more to live up to it.

He who is true to his best today will be better tomorrow.

When love comes in at the door, hate flies out the window.

Every failure teaches a man something if he will learn.

Remember the epitaph: "She hath done what she couldn't."

Great achievement must be preceded by great preparation.

Men may alter anything if they have motive and faith enough.

The man who insists that things cannot be changed is usually one of the things that cannot.

The church is filled with willing people—some willing to do the work and others willing to let them.

No man can believe in the honest intentions of others who has not honest intentions himself.

'Merely to hug a creed and to take no risk, is no more faith than to hug a time-table is to take a journey.

A New Year's resolution: "I'll try my earnest best to be true to my better self."

The Outlet

THE ORDER OF WORSHIP

November Tenth, Twenty-five.
Editor CHURCH MANAGEMENT:

The order of worship printed in your issue of November is good and suggestive of possibilities, but I wonder whether the opening exercises are not somewhat hackneyed. We have, in our own service, quite changed these, to the betterment of our worship. And then I question whether it is best to have the Scripture Reading so far removed from the sermon. We put it just before the discourse where it serves as a real background for the sermon, with only a "choir number" between. We find too that the elimination of the hymn after the sermon adds to the effectiveness of the whole. It preserves the effectiveness of the whole. It preserves the effectiveness of the pulpit utterance which ought to rise to a climax undisturbed by anything following. A brief prayer and the benediction do not break into it as the singing of a hymn often does—unless selected with great care.

Cordially yours,

T. Aird Moffat,
The First Congregational Church,
Kane, Pennsylvania.

The proofreader has kept many a good preacher from greatness. Shakespeare wrote, "sermons in stones; books in running brooks." The modern proofreader would have it corrected to read "sermons in books; stones in running brooks."

Pulpit prayers would go higher if the ministers got more practice.

It was a negro minister who gave as his text, "Enoch was not what God took him for." He may have been deficient in his Bible but he knew human nature.

A preacher down our way finds a scriptural basis for bobbed hair. He recently used as his text, "Top not come down." You Bible students may now find the reference.

The first church met in an upper room. The modern church eats in a supper room. The early invitation was, "Come and see Him of whom it was prophesied." The modern invitation is, "Bake a cake and come along."

Since reading some of the results of higher criticism I am beginning to wonder if my Bible is really bound in genuine Morocco.

Statistics show that New York people read little fiction. They don't have to for they have the New York daily papers.

In the Seat of Scoffers

Article No. 4

By An Exiled Minister

I AM merely passing the indictment on to you. I feel that there is something to it. Ministers should know just what laymen, such as this man, are thinking. I know the man well enough to vouch for his sincerity and his loyalty to the church. I can see the observations which led him to his conclusions though this is no attempt to justify them in a wholesale way.

My informant is a man in middle life. He has had sufficient social and business training to be fairly accurate in his judgments. His religious associations have been particularly strong. He has carried the gospel of Christian living into several continents. While he is not a success in business he is not a failure. He has reached the place where he is reconciling himself that there is no great future ahead of him and he is seeking to find the things which count in life as he goes along.

Among his other connections he is a member of the official board of his church. It is a large church, much larger than the average. There his voice is listened to with respect. Though his income is not large he has for some time practiced tithing so that his contributions to the church are considerable. And, when some time ago the church faced a financial crisis, he was among those who gathered to see the thing through.

There they met, the pastor and the official board. Several thousands of dollars of deficit faced them. The president of the board presented the matter. The pastor was appealed to. He made his little speech. Some thing must be done. That was evident. But he suggested that it was a matter entirely for the laymen. His business was to preach. Theirs was to manage the money end of the church.

What could be done? The thing that was done was what is done nine times in ten in such cases. Some one proposes that the officials start a fund. This is one reason why poor men had better stay off from church boards. My friend suggested it and put his money on the table. All contributed—except the minister. Again that was a matter for the laymen of the church.

Now he was receiving a good salary, \$7,000 to be exact. It was twice as much as my informant was getting. At the minister's request an assistant at

\$3,000 had been given him. Evidently he considered that the minister should have something to say about the way that money should be spent. But raising it, that was a different question.

This raises the very interesting question as to just how much interest the minister should take in the temporal affairs of the church. It is nice to say that it is the laymen's job to do all the work of this kind that the minister may be spared for his preaching. But is it true? What precedent is there for the minister to be a preacher only?

The exiled minister meets with a church official who feels that he has a grievance against his pastor. Over the luncheon table he goes in detail through the matter. It may be of but passing interest, and on the other hand it may be a very vital matter. What do you think?

In what denomination does the church policy exempt a minister from acting as a pastor of the flock? I do not believe that any conscientious minister can evade the possibility which is his of taking an interest in those things.

I would not want to say that the minister is to make a personal canvass to raise the money to meet the deficit but he should be ready with a practical, definite plan which will accomplish the purpose sought. He should have had some idea of how the money was to be raised before he helped to run the church into the bigger expense. After all the church, as a corporation, must keep solvent. If it can't meet its obligations it must reduce expenses. And the nearer it meets its obligations in an orderly, quiet way, the less the church will appear to the community and its neighbors as an unstable organization.

But the second indictment brought by this man against his minister is still more challenging. While he was too busy to give time to administrative details of church work, he seemed to have plenty of time to accept outside lecture engagements for which he received good sized fees. Was this ethical and just? It raised the very important question as to how much time a church has a right to expect from a minister.

There is no question in the mind of the business man as to how much time

he has bought from the employee. The shop opens at a certain hour and closes at another. The time in between belongs to the employer. If he takes of the time at his bench for the building of something which he will sell at a personal profit, the employer will raise an objection. This was the question which was raised by my informant. He felt that his minister was using time which should have been devoted to the church for his own personal benefit.

I suppose that this goes into the entire question of the right of a minister to accept fees which probably will never be settled. Most ministers accept money for weddings; many do for funerals; and with others it is customary to accept fees for baptisms. There are pleasant ways of salving the conscience in these matters but there is no rule to go by.

Many small churches have felt the injustice of the charge which visiting ministers may make for special services. I know a little Methodist church which was sadly grieved at the time of its dedication. The people wanted a real, honest to goodness bishop for the service. So one was communicated with. He would be glad to come for \$100. The church had felt that the bishop as an employee of the church should be open for such services and they could not get the bishop's point of view. Thus there is a feeling among laymen that when a man is set apart for the preaching of the gospel and a church assumes his support that his interest should be in the Kingdom of God. First his time belongs to his church and secondly it belongs to the Kingdom.

The ministry of today is not the poverty stricken calling of a generation ago. We can thank God for that. The laborer is worthy of his hire. He should be paid enough. But if he is going to be true to his scriptural calling he will also spend himself. That is what he is on the job for. As much as we create the idea that the minister is a delicate piece of machinery who must be spared from the difficult tasks of the church for the more pleasant work of preaching the gospel through the ministry of the pulpit, we are creating a gulf between him and the men in the pews which it will be hard to bridge.

As much as it is necessary for the minister to protect his independence

and never submit to being merely an errand boy of the church, just so much we must keep for ourselves the ideal of Christian service and live—at least—in the spirit of sacrifice which we expect from others.

And these men who are caught in the machinery of existence—who find life monotonous and at times purposeless, need the inspiration of one in the pulpit who is figuring on something besides an increase in his income for the month. And he requires more inspiration from his pastor than that which can be derived from a ministry of words.

I am a minister after everything is said and done—a minister in detached service. Naturally I rise to protect the good name of those who preach. But as I listen to this man's quiet indictment of his pastor I have a feeling that the issue he has brought out is big enough for consideration. Somehow or other I think that he is right. What do you think?

"OMIT THE THIRD VERSE"

In the name of all that is worshipful, why?

One can hardly go to church anywhere without hearing, as a preliminary to the singing of a hymn, the direction from the pulpit, "Please omit the third verse or the third and fourth verses." One would almost gather that the pastoral idea was anything to get through with it as soon as possible. We believe that that tendency to mutilate every hymn that is given out is just a product of the fidgety fussiness which must do something or other. To omit the verses of a hymn, except when hymns are prolonged beyond reasonable hymn length, is to clip the wings of the hymn, for a great hymn really gives wings to the mind and spirit. Such clipping is entirely unnecessary.

Carl F. Price, in his very valuable book, "The Music and Hymnody of the Methodist Hymnal," points out that each hymn in the Hymnal was prepared for the purpose of being sung throughout. There is only one hymn in the whole book with nine verses, only four with eight verses, and only fifteen with seven. The great majority of the hymns have only from three to five verses. Mutilating a hymn frequently spoils the sense so as not only to rob much of its worshipful value but sometimes the result is ludicrous.

Why the hurry?

To omit the third and fourth verses is just about the same thing as if the pastor should say, "Let us all repeat the Beatitudes, omitting the ones about the pure in heart and the peacemakers" or "Let us repeat the Ten Commandments, omitting the seventh, eighth, and ninth." (Of course, we realize that that is exactly the way that some people are repeating the Ten Commandments today!)

The church service has only three hymns. Frequently only two are sung. Is it too irreverent a suggestion to make that if anything must be omitted a paragraph from the pastor's sermon might be omitted so that the hymn might be sung to the end without committing assault and battery upon it?—From The Christian Advocate.

We Worship Today

WE worship today with the First Congregational Church, Waterloo, Iowa, of which J. Richmond Morgan is the minister.

Make it your custom to be in your seat before the organ prelude at 10:50, so that you have time for spiritual preparation. Avoid all unnecessary conversation or activity. Put yourself in the right attitude for worship.

Sunday Morning Services

Order of Service

Morning Worship, 11 O'Clock

Organ Prelude—"Meditation"Sely

Processional Hymn 32—"O Day of Rest and Gladness"

(Congregation standing at approach of Choir)

The Call to Worship

Minister:

God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these days spoken unto us by His Son. In times of ignorance, God overlooked; but now He commandeth men that they should repent, inasmuch as He hath appointed a day in which He will judge the world in righteousness.

Unison:

Search me, O Lord, and know my ways; try me and know my heart, and see if there be any wicked ways within me, and lead me in the ways of righteousness.

Doxology

Invocation in Unison

O Lord, lift up Thy face upon us, and bless us as we gather in Thy house after the anxieties, distractions and discords of another week. Be pleased to speak some word of comfort to us if we are depressed; some word of confidence if we are afraid; some word of rebuke if we are living below our possibilities; some word of forgiveness if we are penitent.

Fulfil to us the desires and petitions of our hearts and give us in this world knowledge of Thy truth and in the world to come, eternal life. This we ask in the Master's name. Amen.

Gloria Patri

Responsive Reading—Selection 17

Hymn 600—"Saints of God! The Dawn is Brightening"

Scripture Reading

Chorus Choir—"Saviour Like a Shepherd Lead Us".....Neidlinger

Pastoral Prayer

Offertory—Solo, "I Will Praise Thee, O God".....Huhn
Mrs. McClain

Hymn 293—"Forth in Thy Name"

Sermon—"GOD'S MINIMUM"—Lev. 14:30-31.

Recessional Hymn 541—"Glorious Things of Thee Are Spoken"

Benediction

Organ Postlude—"Marche Triumphale"Wachs

Please do not hurry away after this service. Take time to be cordial. Speak to all the friends. Welcome the stranger.

DOLLAR TIPS

A New Department

Church Management will pay one dollar for any tips which are used in this department. Any tips which you may give of giving efficiency to your work, saving time, or of any other nature which may be of value to the minister will be considered. Just address your envelope "Editor, Dollar Tips, Church Management, 634 Huron Rd., Cleveland, Ohio." Unavailable tips will not be returned so the writer is advised to keep a carbon copy.

Ten Word Sermons

OUR bulletin board is so located as to meet the eye of passengers on the passing street cars when the car stops. People by hundreds enter and leave the car daily. There is a good place to preach. As the pastor reads a pad is kept at hand. All kinds of good suggestions are jotted down. These are carefully boiled down to Ten Word Sermons. These are then put on the bulletin board, dated at the top and changed daily. The date shows that it is fresh and for today. The fact that it is always something new is cause for its being constantly read. The material is kept positive and snappy. Here are a few examples.

Nov. 9th

Stand for the right and the world will respect you.

Nov. 10th

Is your work a treadmill or an easy stairway?

Nov. 11th

Armistice Day

They shall beat their swords into plowshares.

Nov. 12th

Human life and personality are sacred.

Nov. 13th

A child is humanity reduced to simplest terms.

Nov. 16th

The Ten Commandments are the planks of the family platform.

Nov. 17th

Every man has worth and sacredness.

Nov. 18th

Every heart carries a craving for life's best things.

Nov. 19th

Be not so busy that life's best cannot come to you.

In calling we are being reminded constantly by new people that it was the Ten Word Sermons which first attracted them to the church. It follows the principle in advertising that a little of what we have to offer is set forth for consideration by the buyer.—R. C. Speer, Milwaukee, Wis.

Contests That Help Build Character

TWO things are necessary for a really successful contest—there must be objectives worth while, and these objectives must be continued long enough to form habits that help to build character.

Last winter our Epworth League, realizing the need of something different, that would bring forth lasting results, conducted a contest, the good effects of which are still manifest.

Captains were chosen, who in turn selected their respective teams—the Hustlers and the Rustlers. Then began immediately a friendly rivalry to roll up points over a period of about three months.

Altogether points were awarded for some twenty-five or more different merits. Among them were the following: attendance at the weekly devotional service, monthly business meeting, Sunday school, prayer meeting, and preaching service; singing in the junior choir; reading the handbook; taking the mission study course; pledge for the budget; visiting the sick; and visiting newcomers.

The race was close all the way through, so close, in fact, that the result was in doubt until the final evening, when the side which had been behind for several weeks made a final rally and won by a margin of fifty points, while the total number of points gained by each side was well over fifteen thousand.

Incidentally, the attendance and membership was increased something like a hundred per cent, and the League was inspired to carry new life over into other departments of the church work.

The final number on the program was a banquet, served the winners by the losers.—Chas. L. Stillwell, Higginsville, Mo.

Shall We Put Your Name In the Corner Stone

THE scheme which is self explanatory raised \$800 for our church at the cornerstone laying last summer. It is to have solicitors appointed and have the cards passed around well in advance to give as many as can be reached an opportunity of contributing.

FIFTY CENTS, PLEASE—TO PUT YOUR NAME IN THE CORNER STONE
EAST MARKET STREET REFORMED CHURCH, 1602 E. MARKET STREET

No.	Motto	Name	Address
1	I'll Be First.....		
2	Next on Deck.....		
3	Third's the Charm.....		
4	I'll Take My Turn.....		
5	Here Too.....		
6	Count Me In.....		
7	Yes, If You Please.....		
8	Certainly.....		
9	It's a Good Cause.....		
10	Last But Not Least.....		

Solicitor

—W. E. Troup, East Market Street Reformed Church, Akron, Ohio.

Into the Highways and Byways

There is nothing so helpful in this world as to realize that others are interested in you. Of course a congregation expects the pastor to call. What every church needs is to have the members call on each other also. Therefore the unit system is the system that promotes church attendance. It gets the people interested in each other. This is the scheme:

The pastor selects groups of five persons. He may have as many groups as he thinks necessary,—it depends on the size of the membership. Each group is given a captain and each group is made responsible for a territory. It is the business of each group to call in a body on everybody listed in that particular territory. The number of calls made are reported to the captain. The captain reports to the pastor on some designated Sunday morning, giving the number of calls made and the number present who have been called on. This is done immediately after the announcements.

The plan is flexible. One group may consist of men who make it their business to see all the men possible. Or it may be a group of High School students who see other students. Or it may be a group of young married couples who assume responsibility for other young married couples.

Of course the thing can be overdone—over-emphasis is as bad as no emphasis. The time to try the scheme is previous to some special day. The idea is healthy rivalry and practical competition.

After all is said and done, that is all there really is about preaching: telling the world in a few choice words and with or without illustration that Christianity means service in behalf of others. In the last analysis we are all saying the same thing only we are saying it differently. And the man who has mastered the art of saying the "same thing" differently is the man who wins a hearing. All of which means that sermons are not written but that sermons are re-written.

As the editor expresses his mood and reaction and interpretation of some particular item of interest or question agitating the public mind, so the preacher gives his slant and viewpoint concerning some item of moral attitude or conduct. He cannot speak of more than one thing at a given time. The rule for the editorial is: "An editorial should be as long as your pencil; the shorter the pencil the better."

Study to be concise. Have terminal facilities.—Richard Braunstein, Highland, N. Y.

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

FREEDOM THROUGH CONFORMITY TO LAW

"The truth of the matter is, there is no freedom except in conformity to law. One day I see a magnificent engine on the Southern Railroad. I speak to that engine and tell it how I admire its strength, its magnificent powers, its fleetness. Then I add: 'But there is one thing I cannot but condemn. That is your narrowness. You allow yourself to be confined to a little track less than five feet wide. A miserable little road cart can go where you dare not go. When you get out in the field why don't you assert yourself and claim your freedom?' And that engine listens. And the next day when it is going fifty miles an hour, it takes my advice and turns out into the green fields. What happens? The papers come out next day announcing a tragic wreck on the Southern.

Pacing back and forth on the deck of a great trans-atlantic steamer I cannot fail to admire the grace and beauty and comfort and power of this magnificent floating palace. I speak to it of my high admiration. But I tell the vessel I cannot understand for the life of me why, with her more than forty thousand ton displacement, she allows herself to be dominated and controlled by a little compass not larger than my two fists. 'Throw the little tyrant overboard,' I advise, 'and do as you please.' And the ship hears me, and overboard goes the compass. Is the ship free? It is not. It becomes a plaything of the winds and the waves. It is no longer the mistress of the seas. It is a derelict, bound for no port, destined to cast anchor in no harbor."—C. G. Chappell in "Sermons on Old Testament Characters."

THE YOUTHFULNESS OF TIME

"Paul was a happy pilgrim, and his happiness increased as he neared the goal. His letter to the Philippians, written within sight of the end, is a perfect burst of gladness; in its four short chapters he uses the word joy sixteen times. This is one reason for the charm of George Frederick Watts. He is a prophet of joy and hope in the eventide. The artists usually portray Time as an old man, tired and decrepit and sinking into senility and decay. But in Watts' great picture, Time is represented as a youth of energy and dash and vigour. His hair is blown back from his face, his eyes are glittering with gladness, he has a banner in his hand, and he is looking out across the fields in the morning of life. The picture is characteristic and it is true. Time ought never to be old. Time is young and strong and charged with vitality."—Malcom J. McLeod in "The Revival of Wonder."

THE BEST USE OF TIME

"Alfred the Great is celebrated for the remarkable extent of the achievements which he crowded into one short

I will make it a year of faith and prayer,
A year of high endeavor;
I will crowd it with deeds both brave and fair,
I will act the hero ever.
I will travel God's path at God's own rate;
I will welcome both gain and loss;
Nor will I rebel when heaven's gate
Looks tragically like a cross.

human life. He was able to accomplish what he did, in part at least, because of careful planning in the arrangement of his time. There were no clocks nor watches in those days. So he invented candles, each of which would burn out in exactly four hours. Through the use of these candles he used to apportion his time, wisely, each day.

"When Alice in Wonderland said to the cat, 'Would you tell me, please, which way I ought to go from here?' the cat replied, 'That depends a good deal on where you want to get to,' whereupon Alice sighed, 'I don't much care where,' to which the cat made answer, 'Then it doesn't matter which way you go.' 'But I want to get somewhere,' said Alice. 'Oh, you're sure to do that,' said the cat. We are always sure to get somewhere, but if we 'don't much care where,' the somewhere is likely to be a decidedly wrong 'where.'"
—H. B. Hunting in "Christian Life and Conduct."

WHAT IS 100 PERCENT AMERICANISM?

"Mr. Bock (Edward Bock, author of 'Twice Thirty') did a lot of lecturing and on one of his trips he picked up a small town editorial from the 'Indiana Tribune,' of Rockville, Indiana, wherein the editor said:

"What is a hundred percent American? Let us name a few things that none will deny as being among the attributes that define a hundred percent American. He must, first of all, before considering his own rights, have a higher regard for the rights of others; he must obey the laws—not the laws he chooses himself to obey, and demands enforcement on others, but all laws."

"Further this editorial writer says: 'To be "One hundred percent American" a man must be one hundred percent Christian. He must everywhere observe the Golden Rule. He must put in practice the precepts of the Sermon on the Mount. In all sacred and profane history there never lived but one man who could qualify as a hundred percent American; and men who deny or abridge the rights of others for religion or race should remember that that Man was a Jew!'"—W. L. Stidger in "Finding God in Books."

HELPING GOD TO ANSWER PRAYERS

"A native deacon of one of our Zulu churches once told me that he was not plowing this year. 'I am trusting the Lord will provide.' Was I wrong in rebuking him and telling him he was very foolish?

'Go to work,' I said. 'Earn your bread by the sweat of your brow. Plow and plant, and fertilize, and cultivate. Show your faith by your works, and then trust God to give you a good crop.'

Even so zealous a believer in prayer as Charles Finney was wont to help God answer his prayers. I heard this story from a student in his divinity class at Oberlin. One time when Mr. Finney was indisposed, he invited the class into his sitting room for the lectures. The soft sofas and cushioned chairs were conducive to sleep, which was aggravating to this active teacher. When he opened the class with prayer at the next session he prayed earnestly that all might be kept awake. Even that did not seem to do much good. So the next time the class came for a lecture they found the sofas and chairs had been exchanged for hard benches and seats. As they looked wonderingly at the change, Mr. Finney placidly remarked 'I thought I would help God to answer my prayers.'"
—W. C. Wilcox in "The Man from an African Jungle."

NEW DISCOVERIES IN JESUS

"How wonderful He is in the progressive revelation of Himself to those who company with Him! There are people one meets for a chance half-hour, and in that brief space you seem to have learned all there is to be known about them. They are like the isolated hillock, which you locate, and measure, and walk around, and over, and afterwards, there being nothing more left to explore, you go on to the next. But Jesus in the myriad features of His personality, as unfolded in the experience of the Christian, resembles a great mountain range. At the beginning of his adventure the disciple is merely among the foot-hills, but as he steadily follows the ascending pathway of obedience and service, one mighty mountain mass lifts itself above another, and I would fain believe that even if the upward road continued throughout eternity there would always be peaks beyond! That explains why there are so many portraits of Jesus. The devout artist is but setting forth the aspect of Our Lord which has become visible and impressive to him, at the point of the journey at which he has arrived. To the youth entering at his novitiate He reveals Himself in one phase, to the saint who has known Him long in another, but to both He is a never-failing source of wonder. At four-score years the Christian is still surprising himself with new discoveries in Jesus."—Sermon by J. Golder Burns in "Advent and Christmas Sermons"—Edited by Frederick J. North.

THE ROMANCE OF THE CHRISTIAN LIFE

"Young man, young woman, dreaming of romantic adventure! You may find it in a real Christian life as nowhere else. The appeal which won David Livingstone to Africa and his immortality was that daring offer of Robert Moffat: 'I will take you where you will see the smoke of a thousand villages in none of which is the Gospel of Christ known.' But do not imagine that it is only in a missionary life like Livingstone's that there is romance for a Christian. There is no walk of life anywhere in any land where the Christian cannot find romantic adventure as the servant and partner of Jesus. Think of good Doctor McClure in 'Beside the Bonny Brier Bush.' Think of the good Bishop who brought back to God the soul of Jean Valjean in 'Les Misérables.' John Wanamaker did not find his great Sunday School less interesting than his mercantile career. Heinz, the pickle-man, found his religious work more tasty and snappy than the '57 varieties' by which he earned his fortune. No, my friend, you may be sure that in business life, in the life on the farm, or in a professional career, your earnest, vital Christian life will find glorious adventure everywhere."—L. A. Banks in "Christ's Soul-Searching Parables."

AN ESTIMATE OF JESUS

"Mr. H. G. Wells in his 'Short History of the World'—which never seems so short as when he dismisses the life and teaching of Jesus in five brief pages—pays this tribute to Christ: 'The personal teaching of Jesus does seem to mark a new phase in the moral and spiritual life of our race. Its insistence upon the universal Fatherhood of God and the implicit brotherhood of all men, its insistence upon the sacredness of every human personality as a living temple of God, was to have the profoundest effect upon all the subsequent social and political life of mankind. With Christianity, with the spreading teachings of Jesus, a new respect appears in the world for man as man.'

"This cautious estimate of the achievements of Jesus is sufficient for our present purpose. Mr. Wells, who cannot be called an enthusiastic devotee of Christianity, cannot ignore the far-reaching influence of Christ upon world-history."—John A. Patten in "Faces Through the Mist."

THE ESCAPE FROM THE COMMONPLACE

"Some of you may have read the very interesting article that appeared in one of the magazines this last summer by James Harvey Robinson, entitled, 'The Seven Greatest Americans.' His approach to the subject is not only that of the historian but also of the psychologist. The list of names selected by Professor Robinson as the seven greatest Americans is as follows: Abraham Lincoln, Theodore Roosevelt, John D. Rockefeller, Mark Twain, Thomas Edison, William James and John Dewey. I am not so much interested in the particular names selected as I am in

the reasons given for this selection. The great man, says Professor Robinson, is one who in some one or more respects escapes from the commonplace. He braves the dangers and discomforts of being exceptional. He is apt to be without honor in his own country and age, as one of the most exceptional and most misunderstood of the world's great men so bitterly reflected. 'To be maligned by their fellows,—called "heretic," "atheist" or "red,"—shunned, persecuted, banished, imprisoned, burned, or crucified has been the lot of men we now rank as supremely great.'"—John Herman Randall in "The Possibilities of Personality."

THE PACE OF LIFE

"In the river Conway there is a pearl-bearing mussel; and time was when a respectable trade in pearls was carried on in the town. But the demands of the English fish markets have assumed such dimensions that the mussel-fishery is carried on with much greater industry than formerly. Men do not gather pearls from the Conway nowadays, for they do not allow the mussels time to grow pearls. And the pace of life in our day does not allow us time to grow the pearls of character and culture which should adorn our manhood. We are in too great haste to enable us to cultivate the graces of character or to improve the furniture of our minds. After the rush of the day's work we have neither energy nor disposition to occupy ourselves seriously with the business of storing up in our minds and hearts the resources and materials of real happiness."—Richard Roberts in "The Renaissance of Faith."

WHAT WOULD JESUS SAY?

Some church members demand that their minister refrain from dealing with economic subjects and devote themselves to "the preaching of the gospel!"

"When coal that is mined at the risk of life in Ohio for 87 cents a ton is sold in Minnesota for \$19 a ton, a price which caused acute and prolonged suffering to persons in the helplessness of old age, is there anyone who believes that this young Galilean, who chased his fellowmen from the temple because they made it a den of thieves, would not participate in the economic discussion of the hour? Or when the fruit of the earth has been brought forth in such abundance that everyone might possess some of it, is it conceivable that this young Galilean would remain silent and 'well-bred' when he saw it rotting in hundreds of orchards because dealers could make as much money by handling smaller quantities on a wide margin, as they could by handling all of it with the margin narrowed? Or when men try to win a strike by putting emery stone on the axles of locomotives which haul people to their daily work; or when they refuse to let a man work at a price which to him seems fair, and cause his children to suffer from under-nourishment, is there anyone who can imagine that this serene but sharp-tongued carpenter's son would sit idly observing?"—Rollo Walter Brown in "The Creative Spirit."

A SCIENTIST AND HIS RELIGIOUS FAITH

"One of the foremost scientific geniuses of our day is Michael Pupin, a Serbian immigrant boy who landed in New York with 5 cents in his pocket. As is indicated by his fascinating autobiography, he rose on the steps of his own stamina and deeds until he is now professor of electro-mechanics in Columbia University and one of the most eminent investigators and inventors in the field of electricity. His book has much to say about his mother, her piety and her faithful training of her son and the abiding influence of her spirit in his life. The Bible is frequently quoted in the book—which is a blending of religion and science that makes it a valuable contribution to both of these subjects. Pupin's science never has smothered his religion; his religion never has restricted his science. Both have flowed in the same channel and deepened and enriched each other.

'Knowledge is the golden ladder on which we climb to heaven,' Mr. Pupin's mother taught him, and his foot never has left that ladder or failed to reach that destination. 'Her religion,' the son says, 'taught her how to catch the spirit of science, and I was always certain that science can teach us how to catch the spirit of her religion.' The book is both an illumination in the field of science and a tonic to faith."—In "The Continent," November 19, 1925.

NEW YEAR SENTIMENT

"Of course, the cynic will tell us with his superior air, that there can be no such thing as a New Year, and that it is simply one of the many illusions that men are pleased to play off on themselves. To which we would reply, that neither are there any such things as parallels of latitude or meridians of longitude; but yet the measuring off of the earth's surface by means of these imaginary lines renders possible a great many things of sound, practical, commercial value, which without them could not be achieved. So with the divisions of our time into days and weeks, and months and years, it has both a moral and a material value, and he is the wise man who takes advantage of the sentiment that is always generated at this season, and seeks to crystallize it into high resolve."—Henry Howard in "The Peril of Power."

DON'T SHILLY-SHALLY

"On one occasion Wendell Phillips was due to speak for human freedom in Boston at a time of great bitterness, when his life had been threatened, and he was going out to face a mob that would make most men cower. He went into the bedroom of his home to say good-by to Mary Phillips, his wife, who was an invalid, and she hid her fears back in her heart, and reaching out her thin white hands she took his big hand in her delicate fingers and lifted it to her lips and said, 'Wendell, don't shilly-shally.' Women like that bred and inspired the heroes of that age."—L. A. Banks in "Christ's Soul-Searching Parables."

How I Met a Critical Situation

(This department which we have continued for more than a year is being closed with this issue. This is not because every critical situation in the Church has been discussed but because of other editorial plans of the magazine.) Copies of *How To Make the Church Go* have been sent to these contributors.

Those Beautiful Hardwood Floors

The hardwood floors in our church building had been re-waxed and things in general were in shipshape for the association meeting. Our people were justly proud of the neat appearance of our house of worship, and naturally wanted to keep it in good condition as long as possible.

Then came the Daily Vacation Bible School season. In accordance with the custom of previous summers, I began planning for a school. There were rumblings to the effect that objections would be raised and my plans blocked. People did not want a hundred and fifty young ruffians desecrating the House of God, for five days each week.

Upon going over the situation I found that the trustees, who would have the final decision in the matter, were divided. Two favored the school, two opposed it, and I could not learn how the other two would vote.

When we came to the meeting, I invited them to a prayerful consideration of a matter that was very near my heart. I tried to show them that the greatest mission of the church is the saving of souls, and that every possible approach to that work should be used; that the central purpose of such a school as we contemplated, was to bring boys and girls to a knowledge of the Lord Jesus Christ; and that instead of desecrating the House of God, we were really consecrating it more fully to His work. As a climax for my argument, I turned to the Parable of the Talents, which I read with certain interpolations of my own.

The "spurious" sections, (which the men readily recognized, of course) made the reading somewhat as follows:

"... and to another he gave one talent, and to some others he gave a beautiful and well-equipped church home, to be used in the saving of precious souls."

(Then the master's return and judgment) and "... to the one who had received the one talent he said, 'Thou wicked and slothful servant, (etc.) ...' and to those who had received the beautiful and well-equipped church home, he said '???' ..."

I closed the Book, and after a few very tense moments, called for the vote. We had the school.—R. E. B., Indiana.

He Kept His Mouth Shut and Plugged Along

A few summers ago I became pastor of a church in a community made up largely of great millionaire estates, with persons of many different creeds and social ranks. I took this difficult field by appointment of my bishop at the request of the district superintendent. But I had hardly arrived in the parish before realizing that not the least of the difficulties was the presence of a resident local "bishop."

This person, from a family which had been honored in the denomination, held the most influential official position in the church, with the possible exception of that of the church treasurer. As soon as the bishop had made the ap-

pointment, this local "bishop" appointed otherwise, but was overruled with neither tragic nor completely beneficial results.

The "bishop" became the source of great discomfort to the pastor and his family. They were expected to be menial and glad servants in the church work under the control of the one lordly will. The burdens laid upon the parsonage household were totally beyond both religion and reason. The pastor's family even came to dread to have the telephone ring for fear of some new burdensome demand. This situation continued one year, the "bishop" assuming to know the first and the last thing about the church, the community, and all the people.

I prayerfully, with much study and patience, held the situation above an open clash, abiding my time.

There were, however, (due to the fact that we ministers do not always give away our secrets in advance), three lines of parish effort concerning which the "bishop" unwittingly had little knowledge and less influence.

The "bishop" had nothing to do with the newly reorganized Sunday School, believing that it would soon cease to function. But the school increased steadily, even absorbing a rival school organized to block its progress.

The second enterprise was the minister's systematic card catalogue kept constantly up to date of every man, woman and child in that difficult neighborhood as far as he could learn of them. This directory became a community institution in itself, its use being requested by politicians and social workers of every kind. The wise use of this was a secret of the success of the Sunday School.

The community in which this church was located had a very strong organization for general community purposes. The minister in making good use of his opportunities had proven himself the needed person to do its publicity work—which greatly multiplied the popularity both of the minister and of the movement.

In following years the tables completely turned. The minister, on the basis of the value of service rendered, had gained a standing and an influence in both church and community which caused the "bishop" to seek standing and influence from him, in the place of assuming to impart them as to an inferior.

A real friendship has grown out of what, to me at least, seemed a very unchristian relationship.—G. F. W., New York.

Meet Up With the Ex-Pastor

Soon after coming to my present pastorate I was informed of an ex-pastor, who was a member of my church and who lived in the town but who was a constant annoyance to any minister who became pastor of the church. He had a great many relatives living in the town who helped him in his projects against the pastor of the church. It was reported to me that he had succeeded in forcing three of the pastors to resign.

A few weeks after my arrival, the church was asked to raise a large sum of money for the "New World Movement." I had felt that if I could get him to do some worth while work for Kingdom advancement, his attitude might change; accordingly I went to the ex-pastor and told him that I had a big job for a big man and that I had no man who could handle the job as well as he could. I then asked him to serve as director of a canvass to secure the funds asked for, and I succeeded in harnessing him to the task. I prayed in public and in private for him and the success of his undertaking. I went at the close of every day to see him and get his report, and to inspire him with my confidence. When he had successfully completed his work with credit I gave the canvass a write up in the daily newspaper, mentioning his name as the one largely responsible for the splendid showing.

Needless to say, the ex-pastor was a booster for me until death took him Home five years later. Indeed he was an intimate friend who showed me many a kindness which I cannot soon forget.—Signed "Vermont."

For the Sunday Stay-at-Homes

Don't stay away because it rains. That would not keep you from your business.

Don't stay away because company came; bring them.

Don't let the Sunday paper keep you; we have something better.

Don't stay away because you are rich; we can help you to cure that.

Don't stay away because you are poor; there is a free seat for you.

Don't stay at home from laziness; idle men tempt the devil.

Don't stay away because the church is imperfect; should you find and join the perfect church, its perfection would cease.

Don't stay away because you won't be missed in the crowd. God misses you.

Don't stay away because it isn't your denomination; same excuse would keep you out of heaven.

Don't stay away because you do not need the church; it isn't so. If you must look at the dirt six days, take one to examine the clouds.

Don't stay away because the church does not need you; never did the church need more and better men.

Don't stay away because you know more than the preacher; God has something to say to you worth hearing.

Don't stay away because the church is cold; bring your little blaze, it may set the crowd on fire.

Don't stay away because it's a chore to get ready; make it a matter of conscience and not of convenience.

Don't stay away because you are not needed; the stay-at-home citizen loses the election.

Don't stay away because there are plenty there; there are a thousand million non-church goers in the world; you are responsible for one.

Don't stay away because of the children; the boy and girl who eat at your table should sit next to you in church.

Don't stay away because the church is doing nothing; every agency for humanity's uplift is born of the church. Infidelity and unbelief have never accomplished anything worth while.

Don't stay away for any reason except one you can conscientiously give your Maker.

ASK DR. BEAVEN

Question—In the church of which I am pastor, which is congregational in form, when we come to drop names from the record for cause, it seems to me often that with the airing of the difficulties there is a distinct loss to the church. Is there any way of avoiding this?

Answer—In one church, governed by a congregational form of government, the church body by definite action authorized its Board of Deacons to have the power to drop names from the church roll. The discussions related to such names are taken up in this smaller group rather than in the open meeting. This avoids the very serious problem that would arise, by airing in open session the reasons which are put forward for dropping of the names from the church. I see no reason why this is not feasible in any church so governed.

Question—I have noted on your page, in several instances, a reference to the use of New Year's Eve as a time of special evangelistic emphasis. Will you tell how and why?

Answer—New Year's is a time of new resolutions anyway. By tradition, people are thinking in terms of a new purpose. Again, the Christmas season brings with it emphasis on the White Gift idea, and offers a great chance for the evangelistic note to be sounded. Further, we need a secondary period of evangelism to supplement the one that comes before the Eastertide. Still further, it is rather a tragic thing that so many people have the habit of using New Year's Eve for a period of eating and drinking and oftentimes for worse things that are far from conducive to entering the New Year in a right mood.

We have attempted to make a big, outstanding event of our Watch Night service that would appeal to our people, and have asked them to spend that evening in the church instead of at a hotel or in any other kind of celebration. We have featured it as a splendid time for the confession of Christ and for taking a new forward step in following Him.

Our use of the evening has usually been as follows: We have had a Communion service, running from eight to nine-thirty. At that time those who have presented themselves for baptism are baptized and all who have united with the church during the month are given the hand of fellowship. Often this number is even greater than at Easter time. We have often made it the climax of an evangelistic campaign of personal work lasting two or three weeks.

From 9:30 to 11:15 we have a social hour when the new members who have come into the church have an opportunity to get acquainted with the officers and church members. Sometimes a short program is used. More often acquaintance games of different kinds are used. Refreshments, of course, are served and different forms of entertainment that will supply a natural and easy way for the people to get acquainted. At 11:15 we gather for the Watch Night service which is open to

the public and usually of a devotional nature. It is surprising how many of the people of the community unattached to the church will take advantage of that Watch Night service. We have tried this for something like ten years and it is increasingly useful in our church life. It has the added advantage of offering a Communion service in the evening which makes it possible for many who are employed in household work or teaching in the Church School or working in other forms of service at the hour of the usual Sunday morning communion to have such a service.

Question—We are conscious that we should have a better Church School equipment and church building but our people are not wealthy and we do not think we can afford a new building. What should be my attitude as pastor?

Answer—As a general principle it is well to proceed on the basis that if there is a real need the only fair thing to do is to try our best to meet it. If we are convinced that the need in the Master's work is genuine and meeting it is to His glory, then we should not rest till we have tried.

It is surprising how far and fast people can go when they really try. I rather doubt whether any church knows its full power until it attempts some task that seems staggering. In the attempt to do the big thing they develop their own strength and grow in their actual ability. If the people believe the need is real I should advise you to take a courageous attitude and lead them to start to meet it. You will also find that if you do your very best you are likely to get some backing from the community; your people will grow in their own self respect and open up new avenues of opportunity for you all. The old challenge still is real, "Attempt great things for God; expect great things from God."

Question—I notice you advocate and use an annual series of sermons on "Religion in the Home." Will you suggest some of the topics that might be used for such a series?

I have used such a series for twelve years and am using one this year. Among the topics I have used are the following:

- "Your Friends; Assets or Liabilities."
- "The Romance of Youth."
- "The High Cost of Courting."
- "What Has a Girl the right to Expect in Her Fiancee?"
- "Our Chance to Change the Future."
- "Orange Blossoms or Lemons."
- "Will She Be 'Better or Worse'?"
- "The Threshold of the Home."
- "On How Much Can We Marry?"
- "With All My Worldly Goods I Thee Endow."
- "If God Planned Your Home."
- "The Price of Home Happiness."
- "The Call of Childhood."

Question—I am just going to a new field. In my previous field I have specialized on religious education, and, I believe, have done a good piece of work. Here in my new field, people

seem little interested in it. What attitude should I take?

Answer—Every man who goes to a new field has to size up two elements of the situation. First, his own ability and experiences and interests and this will indicate a good deal the things which he may hope to do. On the other hand, he needs to size up the people and the assets of his new field; the type of people, the ability they have, their location, their spirit and their vision. He may see some very real need that ought to be met of which the people are not conscious. After conducting a sort of quiet survey of the situation, my advice to him would be to make a two fold program, one with a one year horizon in view; the other with a five year horizon in view. In his first year it would be well for him to do something in which both he and the church are interested. In this way he can win the people's love and confidence, utilize his own ability and get their co-operation. After this has been achieved it is far easier to get them to feel their needs along other lines and proceed to meet them. If your people are not now conscious of the needs of religious education but are conscious of some other needs my advice would be to begin on the last first and proceed to their greater needs later.

Question—Our church office has been constantly called up especially in the years since the income tax has been in operation asking us for a list of contributions by a given individual, to church causes, that the individual might claim exemption under the law for gifts to religious or charitable objects. Oftentimes the request includes special contributions for objects for which we have taken offerings but of which we have kept no records. Should we attempt to furnish this information?

Answer—Most decidedly. Under the law people are entitled to exemption for contributions made to religious and educational objects. Where special contributions have been made through the year the church should preserve a list of all contributors and the amounts of their contributions and requests for these statements should be furnished in writing to the donors at the end of the year on their request. This will enable them to have on file the official statement as to their contributions to and through the church. This is not only businesslike but will commend the methods of your church office to the confidence of your contributors.

A PRAYER

It is my joy in life to find
At every turning of the road
The strong arm of a comrade kind
To help me onward with my load.

And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live,—
God make me worthy of my friends!
—Frank D. Sherman.

The Worth of One Dollar

Roger Babson says:

- \$1 spent for a lunch lasts five hours.
- \$1 spent for a necktie lasts five weeks.
- \$1 spent for a cap lasts five months.
- \$1 spent for an automobile lasts five years.
- \$1 spent for water power or a railroad lasts five generations.
- \$1 spent in service for God lasts for eternity.

Oaks From Acorns

From humble beginnings have sprung the great industries of today. Butterick in his "Story of the Pantry Shelf" tells us of the start of some of our great companies.

Charles Williams Post made the first Postum in a barn.

Messrs. Loose and Wiles were retail bakers and confectioners.

J. L. Kraft was a grocery clerk who started with a capital of \$65.00 to peddle cheese from a one-horse wagon.

Charles Hires ran a drug store in Philadelphia.

In 1869 H. J. Heinz planted a small plot in horseradish. He and two women and a boy grated and bottled the root.

Mr. Gorton worked in a cotton mill. He had a liking for fish and packed salt mackerel in his cellar after working hours.

Coca-Cola was first made in the kitchen of an old home adjoining Dr. Pemberton's drug store.

E. A. Stuart, president of Carnation Milk Products Company, drove a team of mules in a construction gang on the Santa Fe. Later he ran a grocery store and in 1899 bought a bankrupt condenser in Kent, Washington.

Such industries as these would never have become the great establishments we know today if in the early humble beginnings their owners had not been men of vision.

From humble beginnings, also, have sprung the great churches of today. They too have had visions and following them has meant progress.

THE PATIENCE OF GOD

Dr. Charles R. Brown when a youth in college went to hear Robert G. Ingersoll lecture on "The Mistakes of Moses." He says that the latter was an artist in the use of clever rhetorical tricks. "At one point in his lecture that night he paused and said: 'They talk about the Omnipotent God who punishes evil. I will give the Omnipotent God three minutes to strike me dead here on this platform for the things I have just been saying about Him. I dare him to do it!' He shook his fist at God.

Then he drew out his watch, and holding it up in a silence that was tense as the seconds were ticked off, the lecturer waited for God to strike him dead. Some of the people shivered and some held their breath, as if they feared that something terrible might happen. When the three minutes were up, Mr. Ingersoll closed his watch, put it back in his pocket, turned to the audience with a bland smile and said, 'There is nobody there! Nobody there!'

I shall never forget the comment upon this performance by a wise and godly minister old enough at that time to have been my grandfather. 'Did the little man think,' he said, 'that he could exhaust the patience of God in three minutes?'"—Dean Charles R. Brown in "Ten Short Stories from the Bible."

Why I am NOT an Exiled Preacher

NO church ever had much luck firing me.

Although I imagine that I could make a living as a bus driver, a sign printer, a teacher in a girls' school, or even pounding the typewriter, I also suspect that I have more to eat in the ministry than in any of these vocations.

How could I ever keep cheerful without a congregation to amuse me!

What would I do with my ideas if I did not have the privilege of ventilating them twice on Sunday! (I might talk my wife to death.)

It wouldn't be any fun saying "damn" if I wasn't a preacher.

If I quit the ministry the family would mourn, because:

My wife would have no secrets to keep.

My daughter wouldn't have enough meetings to go to.

The boy couldn't shock anyone.

The little fellow couldn't play all over the church building.

If I wasn't a minister, Union Seminary would not invite me down to New York every summer—and how would I see all the good shows!

Without the tonic of preaching, I would not have such a glorious appetite for my Sunday dinner, nor would I appreciate those Sunday evening repasts which occur anytime between nine o'clock and morning.

Without the discipline of discoursing to empty seats, my head might swell.

If I did not see so much of other women, I could not appreciate my wife half so well.

My disposition couldn't stand the strain of being a mere layman. I certainly would be an old crab at home, while they might send me to the pen for manslaughtering a book agent.

If I left the ministry, I could not plead poverty as an excuse for not learning how to play golf.

Only a preacher can joy ride all over the map spring, summer, and fall under the pretext of going to a convention.

If I had to listen to the other brethren preach, I might go crazy.

If I departed from the ministry I might grow prosperous and buy a good car—and then all my intimate knowledge of the idiosyncrasies of Henry's masterpiece would be wasted.

If I wasn't a preacher, I might not have enough to worry about to keep me healthy.

There's just one argument for going into exile—they might quit calling me "Reverend."

A DEADLY PARALLEL

An interesting contrast is furnished by these sentences of an instructor of Reserve Officers' Training Corps leaders at Camp Kearny in an introduction to a series of lectures on "Military Psychology," when read in connection with these other sentences from President Calvin Coolidge's address before the recent National American Legion Convention at Omaha.

Instructor to R. O. T. C. Leaders
This is a period of truce. The great wars of the world have not been fought. . . . Watch Asia.

Think of the hundreds of thousands of pacifists who work night and day to help our most deadly enemies. . . . If you find a man who is opposed to universal military training for all our citizens, watch that man.

Gentlemen, I envy you. You are to become military leaders. . . . There will be wars unto the end of time. Everlasting peace is for the grave—not for life. The wish for everlasting peace is born of fear and ignorance. It is the sure sign of the weakness of a declining civilization.

The world cannot be made larger. There are few new worlds on this planet. The strong must survive. The weak must perish! Steel your arms and draft your bodies for the greatest war that the world has ever seen.

President Coolidge to American Legion
In spite of all arguments in favor of great military forces, no nation ever had an army large enough to protect it in time of peace or to insure its victory in time of war. No nation ever will. . . . It is our purpose in our intercourse with foreign powers to rely, not

on the strength of our fleets and armies, but on the justice of our cause.

We are conscious that no other nation harbors any design to put us in jeopardy. Our people have had all the war, all the taxation, all the military service they want. They have therefore wished to emphasize their attachment to our ancient policy of peace.

Our forefathers had seen so much of militarism and suffered so much from it that they desired to banish it forever. . . . Divine Providence has not bestowed upon any race a monopoly of patriotism and character. . . . The results of the war will be lost, and we shall only be entering a period of preparation for another conflict, unless we can demobilize the racial antagonisms, fears, hatreds, and suspicions and create an attitude of toleration in the public mind of the peoples of the earth.

We must make our supreme commitment to the everlasting spiritual forces of life. We must mobilize the conscience of mankind. . . . We shall . . . be made aware of the still, small voice arising from the fireside of every devoted home in the land seeking for the things which are eternal. . . . Upon such a rock you stand for the service of humanity; against it no power can prevail.

—From Zion's Herald.

A Hint on Preaching

Ministers may well read thoughtfully the following article from *The Continent*:

In the *Efficiency Magazine* we find an article headed, "Don't Sell Mere Things—Sell Effects!" The advice given to salesmen runs along this line: "Don't sell pianos—sell home life and music and pleasant evenings." "Don't sell automobiles—sell travel and scenery and the great outdoors." "Don't sell things—sell ideals, feelings, self-respect, home life and happiness." The idea is psychologically correct. The object of the salesman is to persuade the customer with an efficient motive, and such a motive is not simply the article sold, which is a mere means to an end, but the end itself, which consists of some kind of value or advantage or enjoyment. The thing to do is to concentrate consciousness and desire on this end, when it is seen and felt in its full force it will itself decide the mind and move the will.

The principle applies to preaching the gospel. There are means to this end, such as the church, prayer, obedience. Yet if these means are pushed to the front as if they were the end in themselves, they may prove unattractive, even repellent. But if these are presented in the light of the great ends they will reach and realize—peace and conscience, harmony and strength of spirit, a self-forgetful and joyous soul, the great life that is hid with Christ in God—these attractions may seize the mind and heart with the ambition and passion of a new interest and of a great vision that will sweep the soul up its heights to victory. Don't preach mere roots, preach fruits; not mere means, but glorious ends.

Five Things to Learn

1. Learn to laugh. A good laugh is better than medicine. When you smile or laugh, your brain for the moment is freed from the load that it ordinarily carries.
2. Learn to tell a helpful story. A well told story is as wholesome and as welcome as a sunbeam in a sick room.
3. Learn to keep your troubles to yourself. The world is too busy to linger over your ills and sorrows.
4. Learn to stop croaking. If you can not see any good in the world, keep the bad to yourself.
5. Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.—Masonic World.

Sermons on the Home

The following unusual Sunday evening sermons on the home were given by Dr. C. O. Johnson of Tacoma, Wash.:

Oct. 18—"Making the Match." Officers and employees of the Pacific Match Co. were the guests. They requested that 200 seats be reserved for them.

Oct. 25—"The Corner Stone of a Happy Home." The guests were from the Walker Cut Stone Co.

Nov. 1—"Furniture and the Family." The guests were from the Gregory Furniture Co.

Nov. 8—"The Home a Molder of Character." The guests came from the Tennent Steel Casting Co.

Nov. 15—"Home Contacts and Connections." Employees and officers of the Pacific Telephone Co. were the guests.

Where Good Books Are Sold

The picture of the new home of The Macmillan Company gives some suggestion of the attractiveness of the new publishing headquarters at the corner of Fifth Avenue and 12th Street. The building has been called one of the most beautiful on the avenue. The art of the architects, Messrs. Carrere & Hastings, Shreve & Lamb, has given expression in a fine and worth-while way to the dignity of publishing and to the distinction of the unusual group of writers whom The Macmillan Company is proud to serve. It is the first hope of the management of the company, as the new quarters are occupied, that these authors and the customers who form the other side of the publishing relationship will feel that the facilities of the new building are intended to serve them in every possible way, and that a welcome always awaits them therein.

Books are peculiar things—they cannot be warehoused, for example, like machinery or like vegetables. Sometimes they have to be dispatched to the

customer singly, sometimes in large quantities. Often speed of shipment is a prime essential, but in other cases it is of no moment. The demand for individual books is usually very inconstant. The building had to be planned to afford the greatest possible elasticity to the organization of the work. So far as the architects and the company's staff have been able to apply forethought, based on experience, to the task, the new building affords every facility for the smooth and rapid passage of a book from the hands of the printer and binder to those of the customer.

The office floors have been designed with the dual purpose of affording efficient working space for the editorial and business staffs and for the comfort and convenience of the company's guests—especially its authors. Spacious reception halls, an unusually attractive library and bookshop, and large, light offices throughout contribute not only to the appearance of the building but to the convenience and comfort of the visitor as well.



NEW HOME OF THE MACMILLAN CO.

The Sunday Evening Service

Probably there are communities where there is no call for a Sunday evening service.

But when one thinks of the crowds of people who are looking for some attractive place to go Sunday nights, the average church which does not use the evening service to give the Gospel of Jesus a wider hearing is failing to enter an open door.

People cannot be brought to church Sunday evening by scoldings or by exhortations. If people come to church in large numbers Sunday evening, they come not to support the service, most of them, or to back up the minister, but because they would rather come than stay away. The purpose of all plans to build up the Sunday evening service must be to make it attractive to those who would otherwise be visiting, or driving, or going to the movies. The Sunday evening service program should be thought of, in other words, as one way of going out into the highways and hedges and compelling them to come in.

It is doubtful whether preaching alone, unless the minister is very much of a genius, will gather a large evening congregation for long. What is needed is to make the whole service attractive, the sermon of course being one feature, and the means by which the call to follow Christ is sounded forth most clearly.

In a recently published booklet of sixty pages, called

Thirty Tested Sunday Evening Service Programs

one minister seeks to share with his brother ministers some plans which have worked well in the church he serves, and which with some adaptations will work anywhere.

Even if you do not get more than six largely attended services from the booklet it will be worth much more than the cost.

Order from the author,

Rev. J. Elmer Russell

10 Judson St., Binghamton, N. Y.

Price 75 cents

Please do not send stamps

An early buyer says, "The best bargain I have ever had."

Our Poem Sermon for Children

"The Goops"

IT is Gelett Burgess who tells us about the "Goops." And a strange race they are.

"Extraordinary Creatures

"With a paucity of features.

.....

"Though their forms are fashioned ill,

"They have manners ruder still;

"For in Rudeness they're Precocious,

"They're Atrocious they're Precocious."

This briefly is the way they are described. In reality the goops are children who do the things they ought not to do and behave in a very disorderly way. Let us see a number of things which characterizes this race.

Cleanliness

The Goops they are spotted on chin and
op cheek,

You could dig off the dirt with a
trowel.

But you wash your face twenty times
every week,

And you don't do it all with a towel.

The Goops are all dirty and what do
they do?

They like to be dirty, and stay so.

But if you were dirty, you'd wash,
wouldn't you?

If you needed a bath, you would say
so.

So here we get the first characteristic of the Goop. It is well to keep this in mind so that you can avoid being one. One of the best ways not to be a Goop is to keep the hands and face clean, to appear in neat clothes and to take pride in personal appearance.

Anchored to the Infinite

The builder who first bridged Niagara's
gorge,

Before he swung his cable, shore to
shore,

Sent out across the gulf his venturing
kite

Bearing a slender cord for unseen
hands

To grasp upon the further cliff and
draw

A greater cord, and then a greater yet;

Till at the last across the chasm
swung

The cable—then the mighty bridge in
air!

So we may send our little timid
thought

Across the void, out to God's reaching
hands—

Send out our love and faith to thread
the deep—

Thought after thought until the little
cord

Has greated to a chain no chance
can break,

And—we are anchored to the Infinite!

—Edwin Markham.

Neatness

And this is the way that you can tell whether or not the Goops have been in the house, according to Mr. Burgess. These Goops are stealthy creatures; you never know when they are going to appear.

Goops leave traces everywhere—
Gum stuck underneath the chair,
Muddy footprints in the hall,
Show that Goops have been to call;
Shoes and stockings on the floor
Show where Goops have been before.

Now I wonder if anybody ever found traces of the Goops being in your house.

Honesty

There are lots of other things about the Goops which you would like to know. If you will get the books called *Goops and How to Be Them*, published by the Frederick A. Stokes Company. But there is one more thing we ought to know in this sermon. And that is that the Goops are not always honest.

The boy who plays at marbles and
doesn't try to cheat,
Who always keeps his temper, no matter
if he's beat,
Is sure to be a favorite with all upon
the street.

The girl who counts her hundreds very
fairly, when she's "it,"

Who doesn't peep or listen, nor turn
around a bit,

I'm sure she's not a Goop, in fact, she's
quite the opposite.

Yes, there are lots of ways of being dishonest without stealing a pocket book. It is nice to know how to be a Goop so that we won't be one.

"My wife attends the Baptist Church," said a man who was asked his church affiliation. Would any man asked to what club he belonged think of replying, "My wife belongs to the Women's Club?"—The Congregationalist.

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The National Religious Press
Grand Rapids, Mich.

The Transformed Crown

By James Dalton Morrison, Minister of the North Baptist Church, Camden, New Jersey

"Then came Jesus forth wearing the crown of thorns." John 19:5.

THESE are unhappy days for crowns. Within the memory of the youngest of us, the diadems that once adorned the brows of the Czar of Russia, the Emperor of Austria-Hungary, the Kaiser of Germany and the King of Greece have been torn away and cast into the melting-pot of a surging new world order. But there is one crown whose glory never fades. It is the crown Jesus wore the day he came forth from the presence of Pilate, clothed in purple.

No jewels studded this crown, but many thorns. It was meant not to adorn, but to wound. It typifies the physical sufferings—the burden of the cross, the lacerations of the nails, the feverish thirst—which he endured. It typifies something deeper yet. The crown which Jesus wore king-like upon his brow is symbolic of the crown which he wore God-like within his heart. In this unseen crown as in the visible are numerous thorns, each one more cruel, more pitiless than any physical thorn ever could be.

There is, for instance, the thorn of shame. The charge was that Jesus had claimed to be a King, hence this crown in mock-coronation. A few days before the crowd had cried "Hosanna; blessed is he that cometh in the name of the Lord, even the King of Israel." Now the cry is, "Away with him, crucify, crucify him." Could any thorn have pierced so deep as did this cry!

Then there is the thorn of misunderstanding. Jesus had come to establish a spiritual kingdom. But they charged, as the crown insinuates, that He wanted to set up a worldly empire like the Caesars. He came to do good but they slandered his motives, accused him of casting out devils by Beelzebub, the Prince of the Devils, and assigned ignoble, ulterior aims to his noblest, most unselfish acts.

Yet one can bear to be misunderstood by the world at large so long as his own people stand by him. Alas! Even this was denied Jesus. He came unto his own, and his own received him not. When he went back to Nazareth where he had been brought up, his fellow-townsmen led him to the brow of the hill on which the city was built and would have cast him down headlong. This is the thorn of rejection by his own people.

The next thorn is more cruel yet. It is the thorn of desertion by his closest friends. In the hour of his arrest all the disciples forsook him and fled and it was one of the twelve, Judas Iscariot, who betrayed him.

In the tragedy of "Julius Caesar," in the murder scene, there is, as you will recall, a very striking, very touching incident. After the conspirators have run their daggers into Caesar, lo, Brutus, his boon companion, rushes forward and sinks his weapon into the heart of the conqueror. The dying man looks into the face of his erstwhile friend and as he falls exclaims "Et tu, Brute?"—"And thou, Brutus?" Aptly does Shakespeare add: "This was the most unkindest cut of all." So in the heart of Jesus must have been the thorn of betrayal by Judas and desertion by his disciples.

But the cruellest thorn which Jesus wore in his heart was the thorn of the world's sin. Here even the saintliest stand without, unable to comprehend the mysterious tragedy which he who knew no sin suffered because of sin. The theories of the atonement reveal rather than fathom the depths of that mystery. This we do know, however, that to one so sensitively attune to the will of God sin represented the most fearful and colossal calamity of life. So completely was Jesus one with the Father that he regarded sin with the agonizing repulsion of divinity. So completely was he one with man that when men sinned—even when they nailed him to the cross—their sin became, as it were, his sin. The hate in their hearts cut him infinitely deeper than did the nails or the spear-point. It broke his heart and killed him before the thieves on either side.

There is yet another thorn of which I would speak. For lack of a better term, let us call it "the thorn of an unfinished task." Jesus had come to establish the Kingdom of God among men. For three years he had labored to that end, but as yet the people had failed to grasp his message or understand his mission. The crowds which thronged him in the months of popularity were now gone. Even one of his twelve disciples had turned traitor, and of the others none had yet fully caught his vision. Three years, and in the end—so it seemed—failure, misunderstanding, rejection! Is it any wonder he did not want to die? Is it any wonder he

wanted to stay and see the unfinished task through to a conclusion? It's the story of Charles Dickens dying before "The Mystery of Edwin Drood" is half written; of Beethoven passing before the "Tenth Symphony" is completed; of Kitchener going down in the darkness of the North Sea before the war is won.

In all history there are few things more heroic than that scene in the life of David Livingstone where Stanley pleads with the missionary-explorer to leave Africa and return with him to England. "Come home with me to England," Stanley urges again and again, "your family are longing to see you. Let the sources of the Nile go. Come home and rest. Get well and then come back and finish what you have to do." But the hero of the cross sets his face like flint. "I must finish my task," he answers, and while the yearning to see his bairns tugs at his heart he plunges yet deeper into the unexplored wilderness—and dies! He could not desert an unfinished task.

So in a keener sense it must have been with Jesus as he looked out over the multitudes that had not yet felt the urge or caught the vision of the Kingdom of God. Little wonder he cries, "Father if it be possible, let this cup pass from me."

II

In the life of Christ are many mountain peaks of moral grandeur but the greatest of all is that summit on which the Master kneels to pray, "not my will but thine be done." Three times he pleads that the cup may pass, but in the end gives himself up to the purpose of the Father. "Not my will," he prays, "but thine be done," and by this very act of heroic surrender to the will of God, lo! the crown of thorns is changed. Instead of a symbol of shame it becomes a diadem of glory whose brightest jewels are the thorns which once seemed so cruel and ugly.

Thus the thorn of physical pain becomes the sign of admission into a million hearts that suffer, the meaning of whose anguish he could never have known save for this. Realizing the Master's kinship in suffering how readily the anguished heart cries out—"O Saviour Christ, Thou too art man; Thou has been troubled, tempted, tried; Thy kind but searching glance can scan The very wounds that shame would hide!"

(Continued on Page 198)

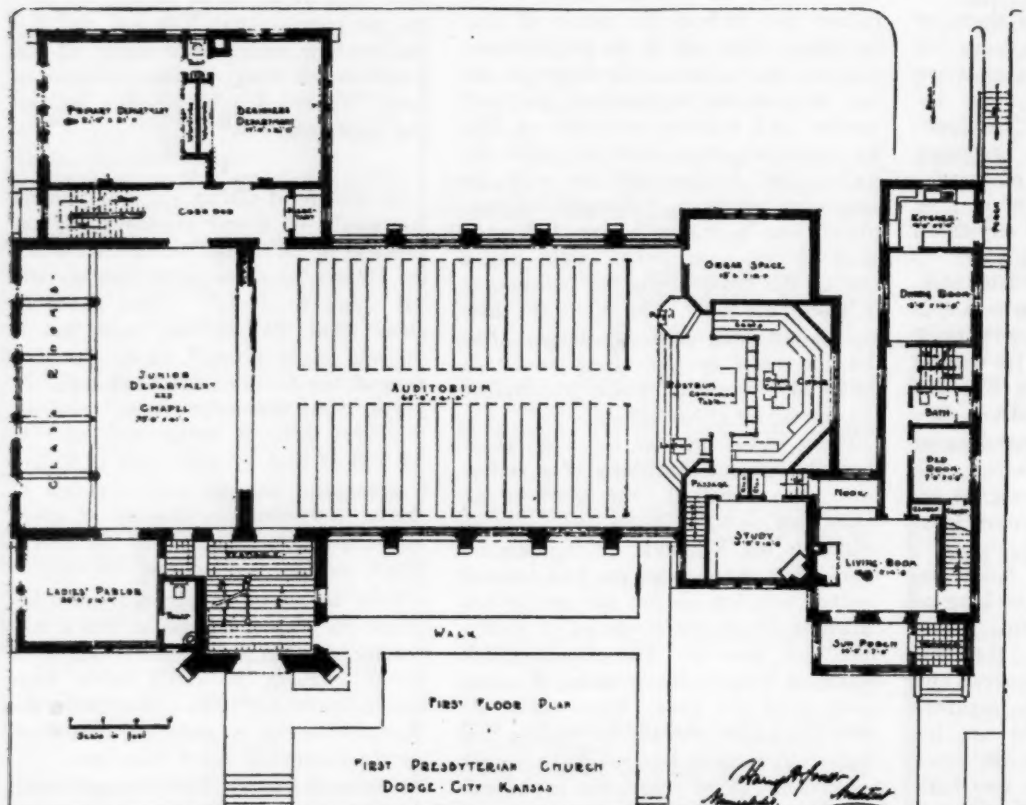
A View of a New Church

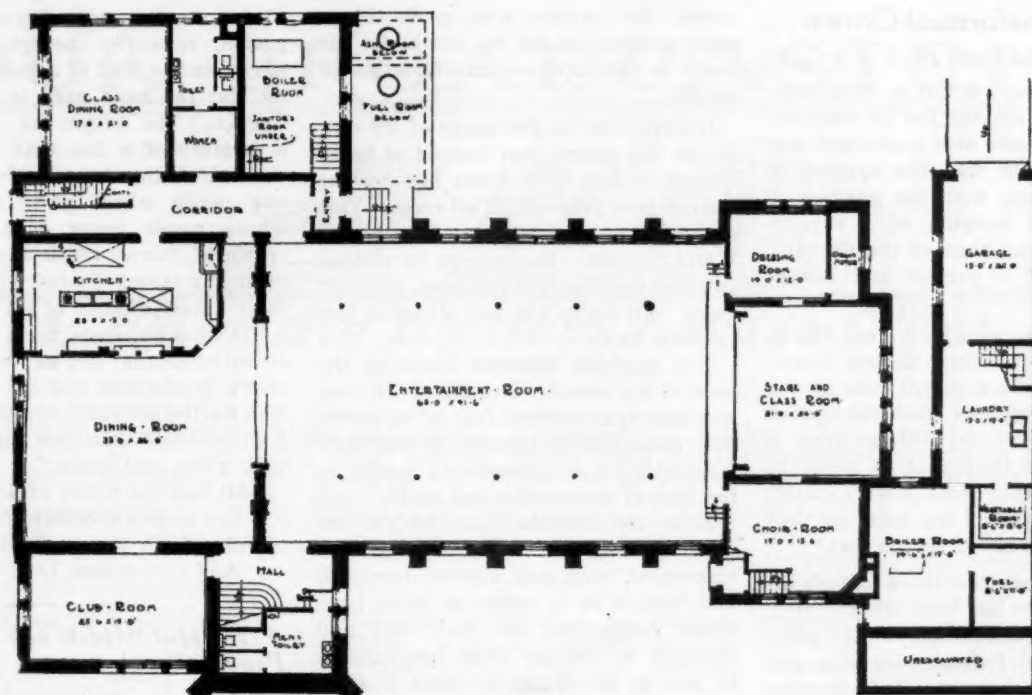


These sketches show the new First Presbyterian Church of Dodge City, Kansas. It is very interesting to keep in touch with the developing church architecture in various parts of the country. This building cost \$153,000, is equipped with an organ costing \$15,000 and is considered one of the architectural charms of western Kansas.

The equipment includes an auditorium which will seat 1000, rooms for the various departments of the Sunday school, some of which also have class rooms, a ladies' parlor, office, ladies' work room, kitchen, dining room, entertainment room with a stage and dressing rooms, a study and a nine room manse.

As we look these plans over our admiration is for the architect and organization which could get so much for \$153,000. Rev. George P. McDougal is the pastor of the church. Lack of space prevents the display of the fourth cut showing the upper part of the auditorium and second floor plans.





BASEMENT FLOOR PLAN

FIRST PRESBYTERIAN CHURCH
DODGE CITY KANSAS

Thompson & Jones Architects

A DIVIDED MIND

"When I was a boy my brother and I were one day passing through the fields together. We came to a little rivulet that on account of the spring rains had become a stream some twelve feet wide. We decided, however, that we had to cross this stream. And there was no way to cross it but to jump it. This we knew we could do if we set ourselves earnestly to it. I was to jump first. I went back from the stream to give myself a good running start and bent to the task. But just an instant before I was to make my spring my brother changed his mind and shouted, 'Stop! stop! stop!' I half jumped and half did not jump. I became the victim of a divided mind. The result was that I landed in the middle of the stream."—C. G. Chappell in "Sermons on Old Testament Characters."

FAITH IN THE FATHER

"Some scientists over in Scotland offered a lad a nice little sum of money if he would allow himself to be let down with a rope over a cliff in a mountain gorge, in order to get a rare specimen of flower growing down there. The lad looked at the money and longed for it because his parents were poor; but when he looked down into that fearful chasm, two hundred feet deep, he shuddered and said, 'No.' But after some persuasion he replied: 'I'll go if my father will hold the rope.' That is faith. Of course there was a mental aspect to it,—what he knew and what he believed about his father, about the strength of his father's arm, and the love of his father's heart; but he believed in the Bible sense: he believed in his father; he had faith when, by an

act of his will, he allowed his father to fasten the rope about his body and lower him down."—W. E. Biederwolf in "Later Evangelistic Sermons."

He Is Not Dead

"I can not say, I will not say
That he is dead. He is just away!

With a cheery smile and a wave of the hand,
He has wandered into an unknown land,

And left us dreaming how very fair
It needs must be since he lingers there.

And you—Oh you, who the wildest yearn
For the old-time step and the glad return—

Think of him fairing on, as dear
In the love of There as the love of Here.

Think of him still as the same, I say;
He is not dead—he is just away!"

—James Whitcomb Riley.

Photographs for Church Announcements

Rev. P. N. Taylor of the Volant (Pa.) Methodist Episcopal church has found that his church announcements can be very tastefully illustrated with the use of a small photograph. He uses the picture which is pasted on in the place of an electro plate. The cost is but one and one-half cents per picture. Where the distribution is small this would compare favorably with the more conventional way and it adds a distinctiveness to the advertising.

The Master's Touch (Horatius Bonar)

In the still air the music lies unheard,
In the rough marble beauty hides unseen,
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skilful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie!

Spare not the stroke; do with us as thou wilt!
Let there be naught unfinished, broken marred;
Complete thy purpose, that we may become,
Thy perfect image, thou our God and Lord!

SLOW, BUT SURE

"Little by little the world grows strong,
Fighting the battles of right and wrong;
Little by little the wrong gives way,
Little by little the right has sway."

"Only a word? Why a word may mean
Heaven and earth and all between."

"Tis the every-day things that really count,
And the every-day people we know,
And every-day kindnesses go very far
Toward making a heaven below."

The Transformed Crown

(Continued from Page 195)

Because he wore it not in bitterness, but in charity, praying for his enemies, the thorn of shame also is changed and the crown which was the symbol of disgrace becomes, with the passing of the years, the insignia of a royalty more kingly than that of the Caesars, the royalty of a perfect and unquerable love.

"Art thou a king?" asked Pilate, glancing with haughty Roman condescension upon the seamless robe of the Nazarene. Eighteen hundred years later Queen Victoria, sitting upon a throne, greater than that of Rome in its palmy days, said, "I wish Christ would return while I am reigning that I might lay my crown at his feet."

In like manner the thorn of misunderstanding also has been transformed. They did not understand Jesus when he walked about Palestine teaching and healing. When he cast out devils they said, "He casteth out devils by Beelzebub, the Prince of the Devils." Even his disciples failed at first to grasp the full significance of his teaching concerning the kingdom. It was all so new, so strange, so impracticable! But after he wore the crown and endured the cross, then they began to under-

stand. No parable ever made things quite so clear as did his death, for his death is the supreme manifestation of his life.

His rejection at the hands of his own people has meant that instead of being limited to one race, Jesus has become the common property of all races. This man without a country has become the World Citizen. He belongs to neither Jew nor Gentile, rich nor poor, king nor slave. All claim him and all adore him as their own.

The disciples deserted Jesus in the hour of his arrest. But this thorn, too, has been transformed for, as we know, they came back to him and proved their friendship by an unswerving loyalty in the face of persecution and death.

Even the terrible thorn of sin has been transfigured. For through his atonement, men and women, burdened and broken by a sense of guilt, have found forgiveness for their sins and strength to conquer their temptations. It was, as Dr. Harry Emerson Fosdick has pointed out, this sight of one dying for the Cause that broke the heart and fired the faith. Jesus had said in words that God was love, but it was at Calvary that the words took fire, "God so loved the world that he gave his only begotten son." Jesus had preached the divine forgiveness but on Golgotha the message grew imperative, "God commendeth his love to us in that while we were yet sinners Christ died for us." After all, the brightest jewel which adorns the brow of Jesus is that which indicates that He is the Saviour of the world. This is the jewel which was the thorn of the world's sin.

And now we come to the "thorn of an unfinished task" to find that it is already changed. Strange paradox! by leaving his work Jesus finished it; by losing his life, he found it.

As we look back across the centuries behold Pilate and Jesus have changed places. How common, cowardly, insignificant, the Roman governor in his vice-regal robes now seem beside the

Christ, crowned with thorns! He is forgotten, save for the ignoble rôle he played in the trial of Jesus. Forgotten, too, for the most part, is the imperial Caesar. The crown he wore is but a memory of a day that is gone; but through all the changes of time there is one crown whose glory never fades, whose power never ends. It is the crown of thorns which Jesus wore and by his wearing transformed into the most kingly diadem of all the ages.

"Then came Jesus forth wearing the crown of thorns" and as we look lo, that crown is changed and we "behold him who for the suffering of death was made a little lower than the angels crowned with glory and honor."

"All hail the power of Jesus' name,

Let angels prostrate fall;

Bring forth the royal diadem

And crown Him Lord of all!"

A Helpful Mid-Week Prayer Service

Dr. E. E. Ellsworth, pastor of the Methodist Temple, Terre Haute, Ind., often conducts an interesting and helpful prayer service by a program of general participation which creates unusual interest and secures from many people rich gems of thought.

Each one is asked to bring to the service a carefully selected Bible verse beginning with a certain initial letter announced by the pastor the preceding week and on Sunday.

Dr. Ellsworth carefully makes a notation of the most helpful verses quoted asking for additional specially helpful ones others might want included. Then a vote is taken on the one which has the strongest appeal.

The verse receiving the largest number of votes is the key verse for the evening's discussion, each one given the privilege of suggesting one helpful thought found in the key verse. The pastor concludes the meeting by making a summary of the outstanding valuable suggestions on the key verse. Of course the meeting is interspersed with prayer and appropriate song.

Our Mistake

The article in the December issue entitled "Sermon Filing" should have been credited to Rev. Arnold E. Look, Shelton, Conn.

Every act is a boomerang.

* * *

"Watch and pray"—and work.

It is by far the best paper printed for the ministry of America today. I do not say that from any standpoint aside from that of real conviction. It is constructive, interesting, virile, fresh and does not lose sight of the real purpose and spirit of the church.—Thomas F. Watkins, Delaware, Ohio.

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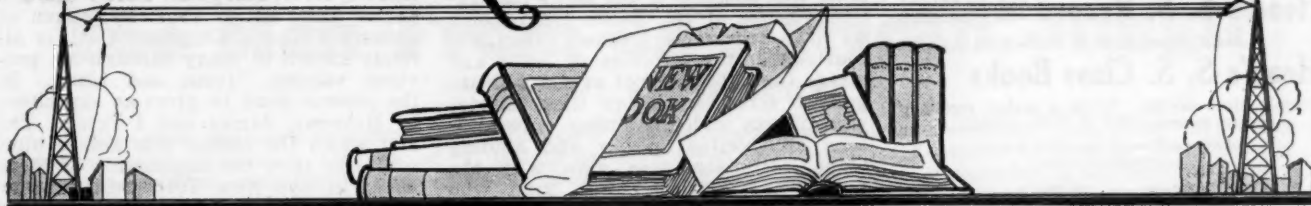
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BOOK BROADCASTINGS



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WE RECOMMEND FOR THE LAYMAN'S BOOK SHELF

(See reviews in this issue.)

Music in Work and Worship
Lorenz. Revell.

Tarbell's Teachers' Guide
Revell. Reviewed in December.

Week-Day Sermons in Kings Chapel
Macmillan.

An American Peace Policy
Page. Doran.

The Heart of an Optimist
Perin. Doran.

Reality in Worship
Sperry. Macmillan.

Parish Administration

Music in Work and Worship—A Discussion of Church Music as an Applied Art, by Edmund S. Lorenz. (Fleming H. Revell Co., 385 pages, \$3.) Apart from the price, which seems rather high, this volume by the editor of "The Choir Leader" is heartily to be recommended. It is a companion volume to the author's "Church Music" and to the reviewer seems a more valuable book.

The book is prepared for three groups, for students in the theological seminary, for ministers in the active pastorate, and for musical leaders in the church. The suggestions are of practical value, and the book is one which the average minister greatly needs to read.

Among the passages marked by the reviewer are the following:

"The music of a church service is not a primary religious element, as it has no inherent religious value, but is simply a preparatory and contributory nervous factor." In other words to be of value music in church must be directed by a religious purpose.

A minister "need not be an executive musician, either vocally or instrumentally, but he should know just how music assists and what style and grade of music, or even what particular hymns or choir pieces will best serve his purposes."

The pastor "should select the hymns to be used. He knows what the message of the hour is and what hymns will help express it. He should have a voice in the selection of the tunes, for a poor tune will wreck a good hymn. He should be consulted not only in the selection of the anthems, but of solos as well.—The pastoral supervision should be genial and sympathetic, not dictatorial or autocratic, taking advice gratefully, as well as giving instructions cordially."

"To have two services every Sunday

with exactly the same order is to forego the attraction of variety."

Space does not permit larger quotation with fine suggestions upon "The Order of Service"; "The Pipe Organ and the Organist"; "Congregational Singing" and "The Church Choir."—J. E. R.

Productive Advertising, by Herbert W. Hess. (J. B. Lippincott Company, 358 pages, \$3.50.) I am glad that the publishers sent this book to us. It is one I have been wanting to recommend to the minister readers of CHURCH MANAGEMENT. It starts where most of us must start if we are going to write effective advertising. It deals largely with the mechanics and that is the side of the subject in which we are weak. It is easy to make a statement that advertising pays but it is another matter to write the kind of advertising which does pay. This book deals with the technique of layout, illustrations, kinds of type and their sizes, use of various colors, the English of advertising, successful letter writing. I have a feeling that if the average minister would make a thorough study of a book of this nature and then using his knowledge of church psychology, go ahead and produce his leaflets, church announcements, newspaper display, etc., he would begin to make them worth while.—W. H. L.

**GOOD BOOKS
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Sermons

Week-day Sermons in King's Chapel. By Eighteen Preachers. (Macmillan, \$1.75.) The writer is a poor hand to read sermons either in the pulpit or anywhere else. He imagined that he had an utter aversion to printed sermons. Yet of the eighteen sermons in this book he read fifteen with great pleasure and profit. The other three petered out in platitudes, and he quit. Why did he find the book so unexpectedly interesting?

The origin of the book is novel. King's Chapel, originally belonging to the Church of England, became a Unitarian church over a century ago. It stands in the heart of the business dis-

trict of Boston. For two years daily preaching services have been conducted during the winter with increasing success. If these sermons are fair samples, those who come are well repaid for their trouble.

The preachers are interesting of themselves. Denominationally there are three Unitarians, one Universalist, five Congregationalists, three Methodists, two Presbyterians, one Disciple, one Baptist, one Episcopalian, and one of unknown affiliation. All are modern in outlook. The most conservative sermon is by a Unitarian, and the most modern by the Episcopalian!—J. R. S.

Youth

Arthur Mee's Children's Bible. (George H. Doran Company, 747 pages, \$3.00.) This is a beautiful thing for children. It is a complete Bible, following the text of the authorized version, with the unsuitable passages omitted. Each book has a one page introduction in which in simple, yet beautiful language, the purpose of the book is told. It is illustrated with many rotogravures of great masterpieces. It is a wonderful gift for the child who will appreciate a beautiful book.—H. G. D.

Biographical

The Life of Henry B. Wright, by George Stewart, Jr. (Association Press, 250 pages, \$3.) During the war, the reviewer first heard the name of Henry B. Wright, but never had the privilege of personal contact. Wright was held up to the secretariat of the Army Y. M. C. A. of the Southwest Department as the ideal personal worker, and his methods advocated. So it was with great eagerness that I received the book telling the story of his life. It is a most illuminating revelation, sometimes trivial in detail, but the great purpose of unfolding the deeply spiritual character of a true man of God. The story will deepen one's personal religion. Many practical suggestions will be found for personal work. Those interested in student work, and in army work, and in rural work will find many valuable plans that have proved their worth. In this biography, we find the story of a man who was the friend of men and a persistent winner of souls. After reading the book one cannot help the conclusion that the Wright plan is the right way of practical Christianity. A book for laymen.—P. H. Y.

Paul of Tarsus, by T. R. Glover. (George H. Doran Co., 256 pages, \$2.00 net.) This is a work on Paul which will last. Here is no dry chronological arrangement, no monotonous traversing of the beaten paths of missionary journeys; here is a life written on large

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lines. This is the work of an artist, poet and philosopher, as well as New Testament scholar. This is a genius interpreting another genius. And the result is Paul and not aspects of Paul. And not simply Paul, but the soil out of which Paul grew and the scenery and atmosphere in which he lived. With remarkable scholarship Dr. Glover portrays the cosmopolitanism of the world of Paul, the incubus of superstition, the mystery religions, the Jewish Dispersion, the philosophic schools and the religious thought of the Jewish leaders. With deep understanding he interprets Paul's conversion and his subsequent religious conceptions and experience, centering the discussion around the great facts which precipitated those conceptions and experiences. With keen historical sense he gives us a view of the church of the first century with its dangers from within and without, and with its problems. The portrait which he draws of the human Paul is so realistic that it is as if you had been transported back into the early days and Paul lived next door. The reviewer is so enthusiastic over this book that he feels every minister should buy, devour and assimilate it. Without doubt this is one of the greatest religious books of the present century.—M. L. M.

Sermonic Help

Cyclopedia of Sermon Outlines for Special Days and Occasions, by Rev. G. B. F. Hallock, D. D. (George H. Doran Co., 325 pages, \$3.) A truly wonderful collection of sermon outlines and a volume worthy of a place in the real preacher's bookshelf. The book contains a splendid collection of suggestive material for sermon preparation for the outstanding events, days and seasons of the entire church year, as well as outlines and texts which are very suggestive for thought on sermons to lodges and commencement exercises. With its fifteen hundred texts and themes especially appropriate for the various days, seasons and exceptional occasions; it commends itself as being of essential and constant use to ministers of every denomination.—J. W. Q.

Christ's Soul-Searching Parables, by Louis A. Banks. (Fleming H. Revell Company, 187 pages, \$1.50.) We welcome this addition to the many inspirational books of Dr. Banks from which we have previously profited. He takes fourteen of the parables of Jesus and makes them the basis of as many Evangelistic sermons. From these stories which Jesus told, the author draws lessons of spiritual power and abiding value. His sentences glow with the fervor and warmth of a man who preaches personal convictions. His thought is wholesome and stimulating. His illustrations are convincing and are drawn from a variety of sources. We call our readers' attention to his frequent use of recent poetry to illustrate his thought. This is an outstanding characteristic of the book.—P. F. B.

Historical

The History and Literature of the New Testament, by Henry Thatcher Fowler, Ph. D. (The Macmillan Co., 443 pages, \$2.50.) The author gives an historical account of the rise of the Christian Church in Palestine and of its spread from Jerusalem to Rome, placing special emphasis upon the way in which the New Testament writings grew out of the history. As a setting for the New Testament history, the Maccabean period is reviewed and the first two chapters are given over to an interesting narrative of the principal events from 168 B. C. to 44 A. D. The historical setting of the gospels and the epistles is carefully sketched. The events of the first century as related to individual Christian leaders and to the infant Church are faithfully portrayed. A thoughtful summary in the closing chapter on "The Completed New Testament" is very illuminating. While the publishers announce that the book is prepared to serve as a course of study in the New Testament in colleges and theological seminaries, the reviewer is of the opinion that it will be a valuable book for Sunday School teachers and a handy reference book for any professional library.—P. H. Y.

The Religion of the People of Israel, by Rudolph Kittel. (The Macmillan Co., 229 pages, \$1.75.) This is indeed "something really new on the Old Testament." We are used to the idea of Babylonian influence on the religion of the Jews. We have thought that the Israelites kept so apart from the other races round about them and among them that the Jewish religion remained uninfluenced by its neighbors. According to Prof. Kittel this was not the case. He finds that the Israelites took over in a large way not only the culture but the religious language and ideas of the Canaanites. In a very careful way he describes the religion of the Canaanites and then traces its influence from the time of the Exodus down through the Assyrian, Babylonian, Persian and Greek periods. Parallel with this development and in opposition to it is the religion of the men like Moses and the great prophets. How the Old Testament leaders maintained their advanced religions and normal views against majorities within as well as without Israel is a drama which is inspiring.—M. L. M.

Religious Thought

Through Eternal Spirit, by Joseph F. McFadyen. (George H. Doran Co., 255 pages, \$2.00 net.) Prof. McFadyen of Queen's College, Kingston, Ont., is already known to many through his previous volume, "Jesus and Life." In the present work he gives an exposition of Hebrews, James and I Peter. The aim which the author sets before himself is to show the significance of these books of the New Testament for our age, but to do this he first shows their significance for their own day. The wealth in these epistles is brought out very effectively, and under captions which are luring, such as, "The Birthright of Suffering," "The Tongue and Other Perils," and "The Christian Revolution." After reading this book there are a dozen things one is impatient to preach about. Original and practical might be the two words which best describe it.—M. L. M.

Reality in Worship, by Willard L. Sperry (The Macmillan Co., 346 pages, \$2.50.) Dr. Sperry is Dean of the Theological school in Harvard University. Naturally, one expects a scholarly book and something that is different, meeting a distinct need. It certainly fulfills these two expectations. It is necessary and it is scholarly.

The author does not give us a critical study of the great body of Liturgical material, nor is he concerned about material for some ingenious order of worship. Something deeper, something more fundamental is his purpose. After reading his book through carefully, one realizes as never before, the value of worship, the purpose of worship and the reality of worship. If this book is given a wide reading, it will sound the death knell for all cheap, claptrap church services, and establish these basic truths for worship that will aid the minister to create a noble and beautiful expression of praise. It will be instrumental in changing the architecture of our churches and greatly aid Protestantism to become God centered rather than Preacher centered. Possibly the greatest value of the book lies in the fact that it brings to American Protestantism the secret of the worship service of the ancient church.

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Shall We Have a Creed, by E. Hershey Smith. (The Century Co., 69 pages, \$1.) A clear, sane and a most remarkable book on the subject, Shall we have a creed. After reading the book you know that the author has made an historical review of the arguments in favor of the creed and of those against it, as these appear in the history of dogma and confessions of faith. The result is a judgment not in favor of the creed as it exists today nor is it

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one of abolition of creed, but of a creed embodying only what is really fundamental in all bodies of Christians and one to which all Christians could subscribe though there may be many who would add more to it. Yet such a creed as the author has formulated bases its

claims on the teachings of Christ and is sanctioned by the rational spirit. A really good book to have and re-read from time to time treating of Creeds and giving a creed containing the essentials for Church union. A wide reading of this little book this reviewer feels

will do much for the clearing of our religious world. Recommended for laymen's bookshelf.—J. W. Q.

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The Aim of Jesus Christ, by William Forbes Cooley, Ph.D. (The Macmillan Co., 227 pages, \$2.00.) This book is as the author says, an attempt to place the methods and results of New Testament scholarship within the reach of non-technical readers as it deals with the aims and purposes of Jesus Christ and throws needed light on present day questions of Jesus and the Church's mission and duty in this age. In the author's mind the present day church is far off from following the real aim and purpose of Jesus; many of our ideas, he says, which we have felt were in the Master's mind and plan, Christ did not hold. To this reviewer the book appears at times to try to take the props from our Christianity. Although the author differs with most of the teachings of the Christian churches, the author at least has shown much deep study and fairness in the book. There are fourteen chapters dealing with the aim of Jesus as follows: Nature of the Inquiry; Who was Jesus; What did Jesus teach; Jewish view of the kingdom; Jesus' view of the kingdom; Kingdom significance of His Life; Of His Death; Jesus' Kingdom Ideal; Kingdom of this World; The Apostles and the Kingdom; The Hellenizing of the Kingdom; Origin of the Christian Religion; Can a Modernist be a Christian; The Neglected Eucharist.—J. W. Q.

Doctrinal

To Christ Through Evolution, by Louis Matthews Sweet, S. T. D., Ph. D. (George H. Doran Company, New York, N. Y. 13x351 pages, \$2.50.) This work is indeed a non-controversial contribution to a controversial subject. The author is open minded and thoroughly acquainted with the scientific facts of the case and also the religious truths involved. To those of us who have heard some of the lectures of Dr. Sweet which he sets forth here there is lacking of course that element of his personality which is so evident on the platform. Dr. Sweet is a professor in the Biblical Seminary in New York City and in spite of, perhaps better, because of his position and thorough training is most capable of treating so delicate a subject as the relation of evolution to religion. His attitude is that they are not out of mesh but are constantly enlarging each other. For him true evolution does not destroy the Incarnation, nor immortality, nor the worth of man. On the other hand a proper understanding of evolution leads us to a greater faith in Christ and immortality and our own worth. Dr. Sweet has done an honest and conscientious piece of work in trying to bring a better and more correct understanding between evolution and religion. We are heartily in sympathy with the spirit which is so evident in his work. We wish that it might be the spirit of all men everywhere to find those things which are in common, and those truths which are unquestioned by either side of the issue, and to stress them at the expense of those things which tend to break down and tear apart.—R. W. A.

Various Topics

An American Peace Policy, by Kirby Page. (Doran, \$1.) The problem of international peace presents a great many angles. Personally I believe that the most fundamental task is that of convincing people of the utter futility of force. But a necessary phase of the problem is that of securing some sort of effective international organization. Those who are legally minded are naturally fascinated by this problem. Others of us have found it confusing and boring. In this little book Mr. Page gives us a brief and intelligent statement of the problem of world organization from the American point of view. He clears up much of the smoke which has been created by controversy. Especially does he make clear just what the world court really is. His statement of facts is altogether praiseworthy.

His argument from the facts is illuminating. He uses the analogy between the problems which confronted the thirteen colonies and those which confront the world today most effectively. He is on firm ground when he contends that the decisions of a world court must be maintained by public sentiment rather than by force of arms. His account of how our own supreme court gained steadily in prestige even though all of its decisions were not obeyed, and it had at its command no military forces to compel obedience, is most interesting. —J. R. S.

The Heart of an Optimist (From the spoken and written words of George Landor Perin) by Florence Hobart Perin. (George H. Doran, 390 pages and index, \$2.00.) A truly wonderful book. An optimistic thought or prayer for every day of the year and special days. The writings really do contain as the authors say "a homely philosophy of life which will appeal to all who realize that a hopeful attitude, well directed effort, and trust in the Divine love and guidance inevitably lead to the highest happiness and success. Anyone who will place this within easy reach; every day will pick it up and if they will try even in a small way to make the thoughts a part of themselves in their everyday life; they will find life growing steadily richer and more satisfying. This reviewer let a very busy business man have the book a few days, and he said "it's just what every one should read." The book was shown for a few days to a woman who has a hard struggle in life; and she said it gave her new hope and faith in God. If a few glances at such a book helps one, the ownership of such a book will change one's whole attitude to life and give deeper regard to Jesus and His religion. —J. W. Q.

A SIMPLE RULE

"Here is a plan to follow—

A plan that's tried and true:
At other faces smile, and watch
The smiles come back to you."

"Tis not just as we take it,

This mystical life of ours;
This world is what we make it,
A harvest of thorns or flowers."

Faith and fight are the conditions of growth. "Hold fast" and "Go forward" are our marching orders.—Crossley.

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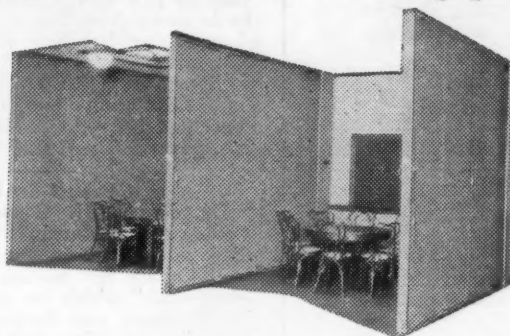
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The hill so steep when viewed from far below,
Becomes an easy slope as up you go.
—Guiterman.

Keep out of ruts; a rut is something which,
If travelled in too much, becomes a ditch.
—Guiterman.

God's road is all uphill,
But do not tire;
Rejoice that we may still
Keep climbing higher.
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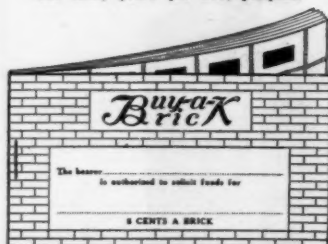
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Vital News Notes

Community Fund

Cleveland, the first city to adopt the community fund plan for securing money for her welfare work, has just completed her seventh annual campaign. To date the amount is \$4,446,000. The total number of pledges made was 462,000, of which 200,000 were school children from whom not more than ten cents was expected. One hundred and eleven agencies will profit by this campaign. An emergency fund of \$350,000 is included in the total amount. This is used in case of such disasters as the Lorain tornado and the Japanese earthquake.

Art Night

An "Art Night" service centering around the picture of Christ and the rich young ruler was held at McMinnville Disciple Church. The service was under the direction of the choir and consisted largely of musical selections. A solo, "Face to Face," was sung as the picture was unveiled. The minister preached a short sermon on the theme, "The Face of Jesus."

Grenfell's New Hospital

Dr. Wilfred T. Grenfell is having a year of rest and hospital study. While he is away from the north the Grenfell Association however are busy. They are planning a new fireproof, well equipped hospital to replace the old one built twenty-five years ago at St. Anthony, Labrador. They hope to have it ready for Dr. Grenfell on his return.

Conwell Is Dead

Dr. Russel H. Conwell, clergyman, author and leader in educational work, died at his home recently. He was well known for his lecture, "Acres of Diamonds," which he gave 6,152 times. Dr. Conwell was frequently called the "penniless millionaire" because though he earned large sums of money for his lectures he gave with unusual liberality. Many ambitious young men have secured an education largely because of Dr. Conwell's help.

Radio Aids Rural Problem

General Harbord, president of the Radio Corporation of America, declares that radio broadcasting is ending the isolation of farm life and that it will be a strong factor in keeping boys on the farm. The radio brings to farmers not only news of general interest but also a great deal of scientific farming information and many programs that are pure entertainment.

Church Advertising "Copy"

The church advertising department of the National Advertising Commission is collaborating with a group of leaders of American business, political and educational life in writing a series of fifty-two advertisements to aid in increasing church attendance through more effective church advertising. The advertisements were written by Bruce Barton, Dr. Frank Crane, Hiram Bingham, William E. Knox, Arthur Capner, W. O. Thompson, David Kinley, John Howie Wright, and Charles C. Green. John Clyde Oswald, editor of "The American Printer" is setting up fifteen

of the ads. He will send proofs to newspapers through the country to help them develop their church advertising pages.

Cheating in Exams

The School of Religious Education in Boston in a report states that a school was found where "every child habitually cheated in his examinations at the opening of the year." After one year of training in a weekday religious school meeting two hours a week, "not a single child cheated in his examinations."

Churches Work Together

The Baptist Church of Groton, N. Y., was planning a banquet for their men. Considerable interest seemed to be shown by the men of the other churches in Groton. As a result a new committee with representatives from the Catholic, Episcopal, Methodist, Congregational and Baptist Churches was formed to plan the banquet. Two hundred and forty-five men from all the churches sat down and feasted together. This was more than one-tenth of the population of the village. The dinner was served by ladies representing all five churches.

Snape Goes to Cleveland

Rev. John Snape of First Baptist Church of Oakland, Cal., has accepted a call to the Euclid Ave. Baptist Church of Cleveland, Ohio. Dr. Snape has been a "tower of strength" in the Oakland ministers association fight against gambling. The Euclid Ave. church to which he goes is erecting a new church building in the down town district.

Large Church School

The First Baptist Church of Dallas, Texas, where Dr. George Truett has been minister for 28 years has now an enrollment of 6,000 in its church school and has made provision in its new building for a school of 10,000.

Religious Census

The U. S. Government will take its religious census in 1926. This census is taken every ten years and attempts to find out the number of church members, ministers, children in Sunday School, etc.

Students and Religion

The faculty and student leaders of the University of Chicago are trying to find out just what the students themselves think about religion and its relation to college life. Discussion groups have been organized under the direction of the local Y. M. C. A. They will analyze the following questions:

How does college life affect religious faith?

Can students test the truth of religion?

What value has the church to college students?

Could a University be made Christian? How?

What have been the results of our past efforts at the University of Chicago?

What should be expected of a reorganization of the religious forces?

It is hoped that many constructive ideas will come from these discussions. When all the data is in the University will study the the situation carefully with a view to reorganizing its religious forces so that they will more adequately meet the needs of today. It will be interesting to hear of the results.

Paintings for Tomb Prison

A prisoner recently decorated the chapel of Tombs prison. His skill was discovered at Riker's Island and he was transferred to the Tombs. One of the paintings is a copy of Leonardo de Vinci's "Last Supper."

Work with Immigrants

Foreign Born American Division of the Episcopal church find 43 groups of Americans of foreign birth or parentage in New York City. At Ellis Island, San Francisco, Seattle and on the Mexican border representatives of the Foreign Born American Division meet immigrants and endeavor to keep in touch with them for some time afterwards. They find out the religious affiliations of the immigrants at home and put them in communication with the church of their faith in the town where they are going. The familiar prayers of each of the 43 races with an English translation have been prepared by clergy of each race so that a copy of the prayers of his race can be given to each immigrant.

A Chinese Press

In Shanghai there is a commercial press owned and operated by Chinese. More than 5,000 Chinese are employed in eight hour shifts to take care of the output.

Radio Morning Worship

Auburn Park Federated Church, Chicago, holds a fifteen minute radio family worship service at 7:30 every morning. Many families "tune in." The Y. M. C. A. in Boston and Chicago are also holding similar services.

War Hero Helps Boys

Sergeant Alvin C. York, one of the great World War heroes has been helping to raise money for an endowment for the education of mountain boys of East Tennessee. He has secured so far \$150,000.

Bibles in Orphanages

During the past two years, 18,000 Bibles printed in eight different

languages have been distributed in orphanages of the Near East Relief. They have been secured through the American and British Bible Societies.

Bobbed Hair

Bobbed hair has seriously affected the hair net industry. In Chefoo, China where most of the hair nets have been made 17,000 women and girls have lost their jobs within the past two and a half years. "The worst of it is that many of them are going into the silk

filatures where conditions are unspeakable for women and children."

Work on the Foreign Fields

The churches of America are now supporting eighteen thousand missionaries in foreign lands at an annual expenditure of more than \$40,000,000.

Gives Profits to Missions

A young Englishman volunteered to the Baptist Missionary Society for foreign service. He failed to pass the



THIS man was a good average minister occupying the pulpit of a neat little church. He had a vision of a much larger work. His heart longed for a larger building full of worshippers. He was aware that in the business world men who advertised judiciously built larger buildings and drew more customers.

He decided to tell the world about his business, that of saving souls and developing the spiritual life.

He tried the usual church ad in the Saturday evening paper. That helped some, but it was not wholly satisfactory. Then

he enquired of The National Religious Press as to their plan. Soon he was publishing his own parish paper, telling all about his church. It was not long until every pew was occupied. Then the congregation put on foot a movement to build a larger church. This they did in a short time, and now this "good average minister" occupies the pulpit in a beautiful modern edifice. He is an enthusiastic booster of the Parish Paper Idea as established by The National Religious Press. There are hundreds of these "good average ministers" also who have done likewise, and thousands also can do so if they try.



THE NATIONAL RELIGIOUS PRESS, Grand Rapids, Mich.

Send samples and full particulars of your Parish Paper Service, without obligating me in any way.

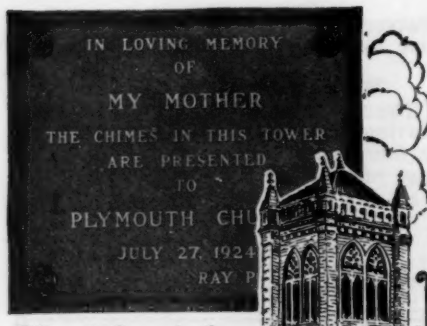
Rev.

Street

City State.....

C.M.-Jan.

(Write Plainly)



Vivid with meaning throughout the ages

Sweet and precious are the memories evoked by the rich mellow tones of

Deagan Tower Chimes

Stirring the innermost depths of human emotions these Golden Voiced Chimes exert a powerful influence for good throughout the community, thus making them, indeed, the memorial *supreme*.

Deagan Tower Chimes are played by the organist from electric keyboard. Standard sets \$6,000 and up.

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Established 1880

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Belfry Plans

When building or remodeling your church, make sure that the belfry provides for chimes. We gladly cooperate so that if chimes are offered as a memorial they can be readily installed.

health examination and so entered into business. During the intervening ten years he has devoted his profits, \$125,000, to missions.

Hung Toa (Vast Truth)

Feng Yu-Hsiang, Christian general in China, has founded a theological school for training ministers for the army. The curriculum includes Bible, homiletics, theology, Chinese classics, philosophy and history, history of Chinese ethics, nursing and Chinese boxing. The school is called Hung Tao (Vast Truth). The purpose is to help bring about an indigenous church in China.

Literary Vespers

First Church of Plymouth, Mass., is conducting "Literary Vespers" on the second Sunday of every month. At these services the minister, Rev. Alfred R. Hussey, preaches a sermon on some modern novel. The first one was on Hutchinson's "One Increasing Purpose."

Churches Need to Get Busy

The following facts have been taken from Walter S. Athearn's new book, "Character-building in a Democracy."

Over 27,000,000 American children, nominally Protestant, are unattached to any church or Sunday School, and receiving no religious instruction. Of this number 8,000,000 are under ten years of age. Of the 8,676,000 Catholic youth in the country, under twenty-five, only 1,870,000 are in religious schools. Of the 1,630,000 Jewish young people of the corresponding age, only

87,000 are in religious schools. Therefore, 19 out of 20 Jewish youths under 25 receive no religious education; 3 out of 4 Catholic youths, and 2 out of 3 Protestants. On the whole 7 out of every 10 young people in the United States are untouched by any organized religious education.

Radio Minister

The German Lutherans seem to have the honor of appointing the first Protestant radio minister. Rev. H. Hohenstein has resigned from Christ Church, St. Louis, Missouri, to become director of the radio broadcasting station KFYO which is conducted by Concordia Theological Seminary.

Dr. Miller is Dead

Dr. Rufus W. Miller has passed on. He was secretary of the publication and Sunday School board of the Reformed Church for many years. He also served faithfully in Christian Endeavor, Federal Council work and was a member of the International Council of Religious Education.

New Church Encyclopedia

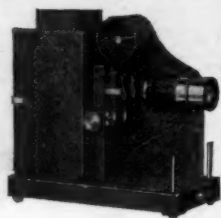
A twelve volume encyclopedia on the history of the Christian church will be published under the direction of the American Institute of Christianity, New York City. The work will take about six years to complete. Seven editors, about 200 counselors and 1,000 contributors make up the major editorial staff. The work of compiling and classifying about two million words has begun. It is estimated that the editorial work will cost about \$600,000. Laymen in about twenty cities are financing the publication.

Baptists to Build

Los Angeles Baptist Church has accepted plans for a new \$926,000 church. Special attention has been given the church school department which will seat 2,000. The beginners and primary departments will overlook an inner court in which will be planted a tropical garden.

Skyscraper Church Planned for Detroit

West Grand Boulevard Methodist Episcopal Church, Detroit, has changed its name to Boulevard Temple and will erect a combined office-building and church plant, planned as a self-supporting enterprise. Besides business rooms, offices and apartments, the edifice will contain an auditorium to seat 1,300 and a community house with church offices, gymnasium and dining rooms.



Religious Education Visualized

By the New Spencer Film Slide Projector and Service

This new service using the International Uniform Lessons gives a geographic background to the work in the classes.

The Spencer projector which makes this service possible uses compact unbreakable film slides at one-tenth the cost of glass slides.

The pictures in this service are arranged under the personal direction of

Rev. Samuel D. Price, D. D.
of the World's Sunday School Association

The pictures are all selected and arranged with great care by Rev. Price personally. The film slides are made up with one month's lessons on a strip, whether there be four or five Sundays.

A descriptive manual accompanies each film. Write for helpful information.

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The Pope and the Press

In the Catholic Light the following statement was made by the Pope. "I would make any sacrifice, even to the pawning of my ring, pectoral cross and soutane, in order to support a Catholic newspaper."

High School Bible Study

Bible study for credit was authorized in Virginia high schools eight years ago. The first year 27 pupils enrolled; in 1924 there were 933 enrolled.

Insane Patient Has Skill

Through the efforts of the chaplain a patient in the Manhattan State Hospital for the Insane has worked out for the chapel a beautiful set of decorative panels and arches showing the festival seasons. This patient whose mind has been affected yet who still possesses the skill of his hands worked, at one time, for a famous ecclesiastical art company.

A Record

John P. Green, a negro lawyer of Cleveland, who is 80 years old has attended church every Sunday morning for the last 25 years.

Many Negro Children Work

According to statistics issued by the Federal Council of Churches the percentage of negro children employed in the U. S. greatly exceeds that of white children. In 1920 about 22% of negro children from ten to fifteen were employed as compared to less than 7% of white. It is estimated that about 2,000,000 negro children never go to school.

GOD WALKS NOT ONLY IN GARDENS

God walks not only in gardens, and in the cool of the day.
You may hear his stately steppings where mighty engines play;
Where men of the grimy workshop ponder their hearts' desires
'Mid the thunder of giant hammers and the fury of furnace fires.

And when masters and men assemble in their council chambers, there
The step of the Father of all mankind is heard on the chamber stair.
And his voice you may hear if you listen—tender and strong and true—
"Be ye kind one to another as the Christ has been kind to you—

"Kind in unselfish thinking, kind in unselfish deeds,
Kind in the words you utter, kind to the heart that bleeds,
Kind to the men of passion who have not been kind to you,
Who know not the Christ as you know him, perhaps, and so know not what they do."

God walks not only in gardens, and in the cool of the day.
You may hear his stately steppings wherever your feet may stray;
For the world of men is his parish; and in workshop—and home—and mart,
He would rally his hosts for the peace of the world by the Sign of the Kindly Heart.
—William Norris Burr in The Adult Leader.

Twenty-five

THE M. C. U. is rounding out its first quarter-century of service. Time-tested thru twenty-five years, it is thoroly established and holds a unique and commanding position in its special field.

☞ The Ministers Casualty Union was the pioneer organization offering accident and sickness benefits for clergymen only.

☞ Over 36,000 claims paid, aggregating nearly \$2,000,000 are sufficient proof of helpful achievement, and of the need of the protection offered by this association.

☞ Our plan unites for mutual helpfulness a class of men who are the finest of health and accident risks in the world. Its advantages are obvious.

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gladly sent to any active clergyman*

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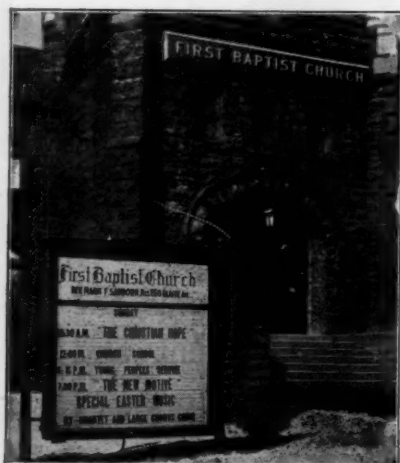
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Mell W. Hobart, *Secretary*

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Why Not Purchase A Bulletin That Is Legible Both Day And Night

Views of Style 7072



(Day View)



(Night View)

This photo was taken at night (Detroit, Michigan) with no other illumination than the inside light of an Ashtabula Bulletin, eliminating any doubt as to the legibility of our product.

Write for Catalog M-12 giving name of church and mention Church Management.

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Ashtabula, Ohio
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**NO-TOBACCO SLIDES,
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HERBERT S. MACE
Our Motto **SERVICE**
Box 497-A Redlands, California

The Social Visitation Drive

By Ira D. Vayhinger

Executive Secretary of the Glendale Presbyterian Church, Glendale, California, and President of the Southern California Association of Church Business Executives.

THE very rapid growth of the membership of our Church before and since the new building was dedicated on December 30, 1923, resulted in a great number of people who were almost total strangers to each other, worshipping in a common meeting place. So acute had this situation become that members hesitated to speak to others for fear that they would be accosting an old member of the church, thereby causing embarrassment to both.

The recreation committee of the session decided upon a plan of general visitation to (a) get the members acquainted with each other as far as possible; (b) to break down the feeling of restraint in the church services; (c) to answer criticisms that no one called except when money was wanted; i. e., every member canvass for the budget.

The plan of organization adopted was the military form. Our pastor was "Commander-in-chief." A campaign manager called, "General, Commanding Field Forces" was chosen; while the Executive Secretary was "Aide" to the "General."

The city was divided into two divisions, each with a "Major" in command; while each division was divided into 15 districts or "Companies," so-called, thirty in all; each with a "Captain" and "Lieutenant." This constituted the organization.

The districts or companies were formed by securing a map of the city 5'x5', from the city engineer at a nominal cost. The Christian Endeavors placed a pin on the map for each family in the membership. Thus the map was divided into districts with a uniform number of families in each district or company, namely, twenty-five in our case.

With the map thus outlined each family card was numbered according to the section in which it fell. Then they were all thrown (as in the Post Office) according to numbers,—all those of a given company together. A list was compiled for the printer of all the ones, twos, threes, etc. The cards were then replaced alphabetically in the file so that by consulting this file any person or family could quickly be identified in a company.

The lists were then printed on the inside of an eight page folder 6" by 14" over all, scored to fold in eight pages.

(The outside four pages had been previously printed all alike with the following four subjects: Names of officers, purpose of drive, rules and coming events.) The inside began thus:

Sierra Division
COMPANY 1
Captain

Mrs. Frank Hillis, 812 South Maryland
Phone Glendale 728-W

I hereby certify that

.....
called upon me on the day set opposite my signature and that my signature was hereto affixed upon the occasion of this call.

Mr. and Mrs. J. S. Crawford
1118 S. Glendale Ave.

.....
About fifteen more copies for each company were printed than the total number of names on the card.

Each captain having been coached in two previous meetings delivered one card to each person named thereon and explained that he must write his name on the first blank line, then visit each other person in his home and get that person so visited to sign this card on the line below the printed name. Thus each man visited every other person named on the card and secured the signatures, and in turn was called upon by each one on the card and signed all of their cards. When anyone had thus called on every person and secured a full list of signatures his card was returned to the captain and his name, together with the number of the company, was printed on the bulletin the following Sunday as a 100 per cent person.

How did it work?

The drive proper started on May 3 and ran through May 31st. Many members started out on the first Sunday and the completed cards soon began to be turned in until at the last a perfect avalanche of such were reported.

Soon the captains began all kinds of socials to get their companies together, —suppers in the church; socials in the homes; marching the entire company into prayer meeting to the tune of some original song; visiting the pastor in a body, etc. The rivalry for first place on the number attaining 100 per cent soon began. Out of 1,450 names printed, some 30,000 calls were made besides all

the other incidental activities. The visitation drive closed with a big social rally in the church which had to be held more than a week after the closing date. But so great was the interest that no difficulty was experienced in making it a most successful affair.

The known results are as follows:

1. Hundreds of people got acquainted with other members who lived in their neighborhood. It thus raised the morale of the whole Church.

2. It was a great reception for the new members who had just joined the church.

3. It developed a great many new prospects for membership at the next communion, many of whom took cards to get in the visitation campaign, even before they became members.

4. Found the sick and shut-ins.

5. Healed over old sores.

6. Answered the criticism, "That calls are only made in the church when they are asking for money."

7. We got through the captains a fine reaction on what the people were actually thinking. "Services too long," or "Finest church I ever saw," "The most active church I was ever connected with," etc.

8. It was a great publicity stunt in and of itself.

9. Discovered the "grouches" and "icebergs."

10. It was an inspiration for a Catholic church and a Jewish Synagogue to desire the same thing.

11. It produced a general demand that it be repeated.

12. IT DISCOVERED HITHERTO UNKNOWN LEADERSHIP.

The group method of calling was quite prevalent although much was done singly. Boys and girls only eight years old and women over seventy completed cards. Members who at first refused to accept a card, finally, through the

enthusiasm developed, entered the 100 per cent class.

The drive itself is a dynamo of enthusiasm. Its success was a foregone conclusion from the beginning.

And it is applicable to any church any where and for one with a large membership it is absolutely indispensable.

Suggestions

and

RULES OF THE DRIVE

This card is to be turned in to your Team Captain on May 31.

You are asked to get the signature in the home if possible of every name printed hereon.

Please report any wrong address or information at once to Church Office, Glendale 3189.

Report any items of interest in writing without delay.

Captains, individuals and teams making 100 per cent will receive honorable mention.

Mr. and Mrs. Geo. Lockwood, and Muriel 1327 N. Campbell
Mrs. Sarah MacKinnon
Marjorie Jean Bailey

.....

.....

.....

.....

Helen and Donald Senior, 316 E. Stoker

.....

.....

Mrs. H. C. Wright, 424 E. Ross

.....

Mr. and Mrs. Fred Heal, 406 Cameron

Place

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Mrs. A. L. Whitmore, Marian and Robert, 1140 N. Maryland

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Miss Margaret Maitland, 717 N. Geneva

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Jack Bennett, 1301 N. Maryland

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Sample box of 18 assorted Cards for 60c. 25 box lots 40c each. Retail value \$1.20. Sell these to your friends for either 75c or \$1.00 per box. *Nets you a Handsome Profit.* Figure it out for yourself. Order now. Address Dept. B.

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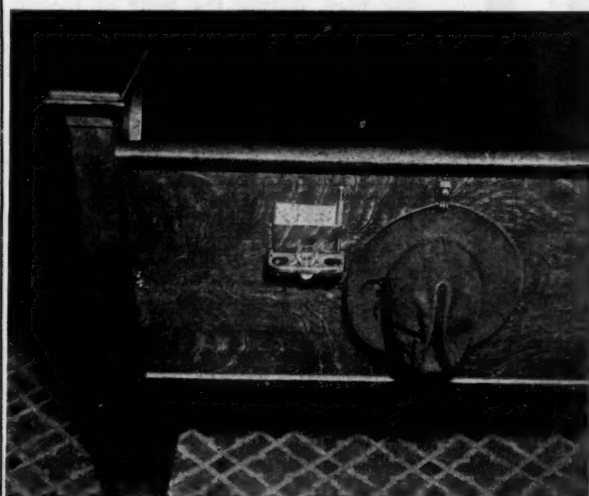
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Do your members and visitors have to hold their hats or crowd them underneath pews during services?

Why not have your custodian install Denning Hat Holders as shown in illustration to the left.

Your listeners will appreciate it, they are not expensive.

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Also ask about our Combination Envelope and Communion Cup Holder now being used by hundreds of modern churches.

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ORIGINAL "GIST" FEATURES
International S. S. Lesson Text in Full; Full Exposition; Important Words and Phrases Emphasized; Condensation of Thought; Changes in Revised Version Noted; Accepted Dates and Places; Prayer Meeting Topics, etc. Flexible Binding. 35c postpaid.

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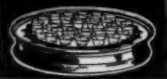
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Communion tables quartered and polished \$30.00.
Fonts with detachable vessels \$35.00. Kindergarten chairs and tables at prices that saves your church money. Before you buy let's get acquainted.

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Scranton, Pa.

"Get the Men to Church and the Women will be there"

Watch for the February
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CHURCH MANAGEMENT

We give the Duplex Envelope Company
Credit for this clever Idea



STATION TAPC BROOKLYN
360 Meter Wave Length

Only subscribers to the Current Expense Fund of the Throop Avenue Presbyterian Church, tune up and listen in.

SEPTEMBER 29th, 1922

"THE TREASURER FINDS THIS THE QUICKEST METHOD OF INFORMING ALL SUBSCRIBERS TO OPEN THEIR POCKETS OR CHECK BOOKS AND FORWARD TO HIM AT ONCE BY MAIL OR BRING TO THE CHURCH NEXT SUNDAY ALL PAYMENTS DUE FOR ARREARS, AND IF NOT ALL, THEN THE GREATER PORTION AND IF NOT THAT, THEN AT LEAST SOME OF IT, SO THE TRUSTEES CAN MEET THE BILLS FOR COAL, SALARIES AND OTHER VERY URGENT NECESSITIES."

BROADCAST BY HERMAN F. VOSS

The Art of Living

Here are a series of Sunday night sermon topics from the Glenville Congregational Church, Cleveland, where John R. Scotford is minister:

THE ART OF LIVING

- Oct. 4—Getting On With the World.
Making Ourselves Useful in the Right Place.
- Oct. 11—Getting On With People.
The Secret of Popularity.
- Oct. 18—Getting On With Ourselves.
The Path to Inner Peace.
- Oct. 25—Getting On With God.
Finding the True Meaning of Life.

"Coal Day"

Last June the teachers of the Christian Bible School of Jefferson, Iowa, decided that the Bible School would furnish the coal for the winter. Sixteen tons were necessary at a total cost of about \$120. Each class was allotted a given number of pounds according to the size and age of the members. The beginners were asked to give 400 pounds and the men's class 10,000. Envelopes marked "Coal Fund" were passed in each class every Sunday and the money received kept by the class treasurer or teacher. On Sept. 27, "Coal Day," the roll of the classes was called and a representative of each class came forward and deposited the money. A record of the amount was kept on a blackboard. Interest increased as the amount grew. Every class reported 100% or over so now the coal is bought and paid for.

"N. C. is Coming"

Curiosity creates interest. C. F. Evans, pastor of the Disciple Church of Dunmore, Pa., announced early in the fall "N. C. is coming." What did "N. C." mean? Of course everyone began guessing. Finally it was revealed. "November Campaign is coming." It centered around five Sunday programs to increase church attendance. These days were called Automobile Sunday, Whole Family Day, Young People's Day, Booster Day and Reunion Day.

What the Church Offers

FIRST—A Building

Right on Salina Street, at Kirk Avenue, in the heart of one of the finest residential districts in the city—you will find Danforth Church. A House of Worship for the Glory of God and the Good of Man.

SECOND—Good Preaching

Thoughtful, scholarly sermons by our minister, Sunday morning at ten-thirty o'clock, and Sunday evenings at seven-thirty o'clock. Danforth pulpit is known for its strong constructive, inspirational preaching—preaching which makes the Bible a great moral and educational force in the lives of men.

THIRD—Devotional Music

Inspiring music at all services. The choir repertoire contains many of the finest compositions of old and modern writers of church music, and great care is taken by the choir and organist to present the music of these masters in a dignified and worthy manner.

FOURTH—A "Quiet Hour" Service

This service on Sunday evening at seven-thirty is planned especially to help those who have difficulty in their religious beliefs—those who have difficulty in the interpretation of the Bible—those who have difficulty in making their religion function in their everyday life—those who are calling through the darkness to find and clasp the "one living and true God who is the Spirit." It is distinctly a Service of Worship—with good music and helpful preaching. The service lasts one hour.

FIFTH—A Bible School

Graded Classes. Best Text Books. Modern Methods. A staff of devoted Officers and Teachers. A real School of Religious Education. Do you know what influences are at work on your children from outside forces which are giving them wrong ideas or suggestions of life? Do you know what seeds are being sown which will bring forth their fruit later on? The Church offers to train your children. Start them to Church early in their lives, that they may be properly instructed and fortified for the trials and temptations of life.

SIXTH—A Nursery

Without hesitancy we say that nowhere in the city can you find a more beautiful church nursery. Artistic in its blue and gold coloring, perfect in equipment, and filling a real need—for here, during the hour of morning worship, babies and little folk are cared for by trained and experienced workers, leaving mother free to enjoy the service in the Church Auditorium.

SEVENTH—"Church Day"

Every Wednesday is "Church Day"—one of the strongest institutions of the Church. During the afternoon the women sew for Missions—the young people hold choir rehearsals, story hours and committee meetings. At six-thirty a fellowship supper is served and we meet as a happy church family. At seven-forty-five there is a short service of worship in the Chapel and an inspiring address or Bible Reading by the Pastor. Following this service there are committee meetings. It's a busy, happy day in the life of the Church!

EIGHTH—Women's Organizations

Many of our women are organized for the purpose of helping the Church in its social life, for the study of missions, and for unselfish service wherever there is a need. These organiza-

tions are the Ladies' Union and the Ladies' Auxiliary. The Ladies' Union meetings are held at the homes of members on the first and third Thursday afternoons of each month. The Ladies' Auxiliary hold its meetings at the home of members on the first and third Monday evenings of each month. Both societies are centers of usefulness and strength in the Church, and welcome to their membership all women of the congregation.

NINTH—A Men's Club

For friendly social intercourse our men meet once a month at dinner, after which they listen to an address or engage in a discussion of questions related to religious and social life. This work is supplemented by the discussion held in the Sunday meetings of the Club during the Bible School Hour.

TENTH—A Program for Young People

The young people of Danforth are associated with various organizations. Girls from ten to fourteen receive careful training in Church Music in the Junior Choir. Girls of High School and College age are members of the Choir Guild—an organization interested in the study of Church Music—and during the year opportunity is given to these choirs to assist in the Church Service.

The Junior Christian Endeavor is open to boys and girls from ten to fourteen and the Senior Endeavor takes care of the young people of High School and College age. The societies meet on Sunday evening at six-fifteen.

The Gymnasium is open to the boys of the Church, under proper supervision on Thursday and Saturday evenings for Basket Ball and on Friday evening for Boy Scout Work.

Social activities, with proper supervision, are planned from time to time but the emphasis of our work is placed rather on surrounding our young people with an atmosphere which will keep them reverent in the House of God—with religious education which will make them devoted to the Master—with spiritual influences which will help them to face the future with clear vision and fine moral courage.

ELEVENTH—A Minister

It is a joy to those who worship at Danforth that in their minister they have a man who is untiring in his effort to build in the hearts and minds of his people a devotion

and loyalty to Jesus Christ that will find expression in heroic and holy lives. They acknowledge it a privilege to have a leader who can preach great sermons—sermons which give a satisfying and fruitful interpretation of the Truths of the Bible. They are grateful that he is always a friend, but especially so in hours of spiritual conflict or in days of sorrow.

TWELFTH—An Opportunity for Service

This Church offers an opportunity for the expression of the faith that is in us. It challenges to high and noble endeavor. It ministers to those in need, not only here, but in foreign lands. Truth are surely a part. You may share in this great work!—An announcement by the Danforth Congregational Church, Syracuse, N. Y.

The Quality Press

The Great Months of the Year are Just Around the Corner

METHODIST EPISCOPAL CHURCH

THE FRIENDLY CHURCH

MARVIN B. KOBER, PASTOR

BEAVER, OKLAHOMA

November 3, 1925.

The Quality Press,
Pana, Illinois.

Dear Sirs:

Under separate cover I am sending you copy for the November issue of "The Broadcaster", my local church paper.

I am very well pleased with the paper you are publishing for me and my people all speak highly of it. It is the best means of church publicity that I know of and it has helped me materially in getting my church before the people of this community.

Sincerely,

M. B. Kober

Are you prepared to make the most of these great months?

Are you among the many Ministers who plan to start their Parish Paper with the beginning of the New Year? If you are still undecided now is an opportune time to make decisions and resolutions. Decide to publish a Parish Paper and Resolve to continue it throughout the year. This is not difficult if you decide upon "A Parish Paper You Can Afford to Use."

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Parish Paper Publishers

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Investigate!

Send for samples and information concerning this "Parish Paper You Can Afford to Use." Fill in the coupon or send a postal. No obligation.

THE QUALITY PRESS, Drawer D, Pana, Illinois

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would call Christians.' A Chinese student summed up our land as follows: 'A Christian country full of pagans—out-and-out heathen.' A Hindu, three years resident in America, said that 'here and there is an occasional flicker of the true Christian spirit, but America's young people are mostly unchristian.'"—Daniel J. Fleming in "Whither Bound in Missions."

The nearer one gets to God, the more good one can do his fellow men.—Barbour.

"The more strength one puts into any spiritual duty, the more one seems to have left for the next."

Don't tell your friends about your indigestion:

"How are you!" is a greeting, not a question.

—Guiterman.

When tempted to dodge a stiff incline by slipping into a side-track, there's only one thing to say: "Get thee behind me, Satan."—Forbes.

Every man who succeeds in finding true happiness will add his quota to the world's progress.

"There are men whose kindness creates an atmosphere which endures even when they are absent."

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The Abiding One

(The Christian)

Some hearts are like a quiet village street,
Few and well known the passers to and fro;
Some like a busy city's market place,
And countless forms and faces come and go.

Into my life unnumbered steps have trod,
Though brief that life and nearing now its close;
At first the forms of phantasies and dreams,
And then the varied tread of friends and foes.

Coming and going—ah, there lay the pang,
That when my heart had blossomed and unlocked
Its wealth to greet the loved familiar step,
Lo, it was gone and only echoes mocked

My listening ear. But O: there came one step,
So soft and slow, which said, "I pass not by,
But stay with thee forever, if thou wilt,
Amid this constant instability."

Then in his eyes I saw the love I craved—
Love past my craving—love that died for me.
He took my hand, and in its gentle strength
I learned the joy of leaning utterly.

Still do the countless footsteps come and go;
Still with a sigh the echoes die away;
But One abides and fills the solitude
With music and with beauty, night and day.
—Anonymous.

China, most densely populated country in the world, has her safety-first problems, too. A set of traffic rules from China, translated literally, reads as follows:

- 1—At the rise of the hand policeman stop rapidly. Do not pass him by or otherwise disrespect him.
- 2—When a passenger of the foot hove in sight, tootle the horn; trumpet at him melodiously at first, but if he still obstacles your passage, tootle him with vigor and express by work of the mouth the warning, "Hi, Hi."
- 3—Beware the wandering horse that he shall not take fright as you pass him. Do not explode an exhaust box at him. Go soothingly.
- 4—Give big space to the festive dog that shall sport in the roadway. Avoid tanglement of dog with your wheel spokes.
- 5—Go soothingly on the grease mud as there lurks the skid demon. Press the brake of the foot as you roll round the corner to save collapse and tieup.

Smiles

Mrs. Nouveau-Riche: "He's getting on so well at school! He learns French and algebra. Now, Ronnie, say, 'How d'ye do?' to the lady in algebra."—The Lutheran.

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"They're to keep the man from talking too long," she said. "One watch isn't enough to stop a preacher when he gets going."—Congregationalist.

Perhaps So!

"Sistah Jones, I'se takin' up a collection fo' de benefit of our worthy pastah," explained one of the brethren. "You know, he's leavin' us fo' to take a church down in Mobile, an' we thought we'd get together and give him a little momentum."

Let the Search Proceed

Dorothy—"I've looked all through this Mother Goose book, but I can't find that poem about 'Little Bo-Peep Has Lost Her Sheik'."—Life.

Mrs. Jones: "I met Mrs. MacDougal down the street and she told me that you told her the news I told you not to tell because Mrs. Brown made me promise not to tell it before she would tell it to me."

Mrs. Smith: "Why, Mrs. MacDougal told me she wouldn't tell a soul that I had told her!"

Mrs. Jones: "Never mind. I told her that I wouldn't tell you that she had told me that you told her."

"The time will come," shouted the lecturer, "when women will get men's wages."

"Yes," shouted a little man in the back seat, "next Saturday night."—Bucknell Belle Hop.

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"How is it, Katie, that I never see you at Sunday School?" asked the vicar's wife.

"Oh, please ma'am, I'm having music lessons; mother doesn't want me to take up religion till later."

From the "American Legion:"

The hero dragged the drowning girl to shore and, leaving her in willing hands, leaped back into the surging water.

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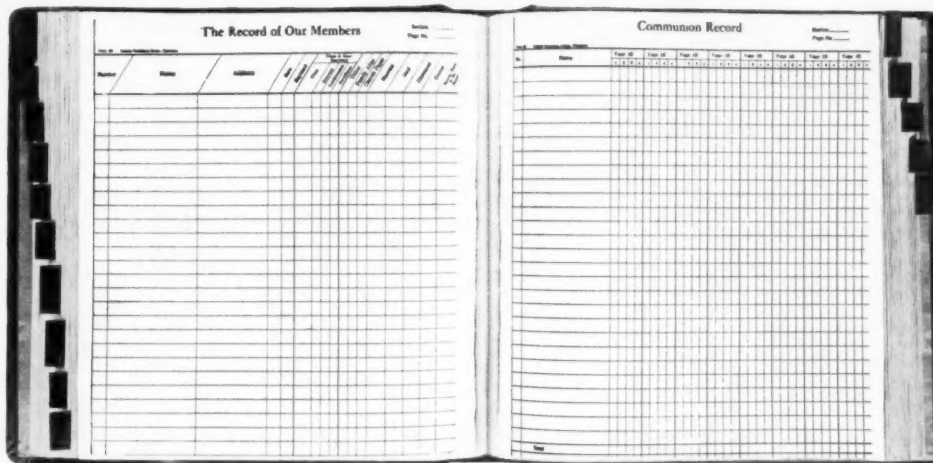
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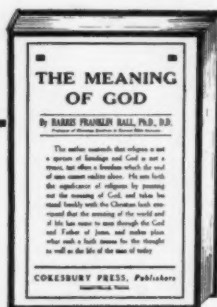
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